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ABSTRACT

Materials designed to accompany an orientation program for teachers and group leaders preparing to take a group of teenage students abroad are divided into two sections dealing with content and process. The first section on the content of orientation covers the following topics: pre-departure preparation and a sample language-culture lesson for adaptation to the target language and culture; a model for group orientation concerning expectations, program and trip information, host country information, a cross-cultural simulation, cultural awareness and skills, community exploration, and cultural adjustment; in-country orientation; and re-entry adjustment and perspective-taking. The second section on the orientation process discusses approaches to experience as education; considerations for persons in the leadership role; leading discussions; and guidelines for working with groups, such as guiding discussion, understanding group tasks and roles, giving and receiving feedback, and counseling needs. Appended materials include field guides distributed to group members concerning language and culture and social and political processes in the United States, a supplementary list of references, and music for a 16th-century canon entitled "Dona Nobis Pacem". (MSE)

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INTERCULTURAL EXCHANGE SERIES

CROSS-CULTURAL ORIENTATION

A Guide for Leaders and Educators

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A Project of the President's International Youth Exchange Initiative

THE EXPERIMENT IN INTERNATIONAL LIVING
Brattleboro, Vermont 05301 USA
1984

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INTERCULTURAL EXCHANGE SERIES

- **CROSS-CULTURAL ORIENTATION:**
  A Guide for Leaders and Educators
- **BEYOND THE LANGUAGE CLASSROOM:**
  A Guide for Language Teachers
- **GETTING THE WHOLE PICTURE:**
  A Student's Field Guide to
  Language Acquisition and
  Culture Exploration
- **BEYOND EXPERIENCE:**
  The Experiential Approach to
  Cross-Cultural Education

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Foreword

(Under Preparation)

Preface

International exchanges are on the upswing. More and more people travel abroad each year under the sponsorship of a school or university program, or under the aegis of an exchange organization. To support and enrich exchanges, several countries signed an agreement known as the President's International Youth Exchange Initiative ([redacted]) at Versailles in May 1982. Initial members included France, the United Kingdom, Japan, Germany, Canada, Italy and the United States. Since then, many more countries have joined this initiative and more will certainly follow.

The Experiment in International Living (EIL), founded more than 50 years ago, is one of the international exchange organizations which have received support from [redacted]. The Experiment began in 1932, when 23 young people sailed to Europe under the direction of founder Dr. Donald B. Watt. From his experiences, Dr. Watt developed a program centered around the homestay.

The Experiment has long since recognized that immersion in the language and culture of another country provides an important and meaningful experience. Living with a host family offers an opportunity to understand other people by learning about their culture, whereas learning their language helps to understand them on their own terms.

We believe orientation goes hand in hand with the intercultural sojourn. It is integral to entering, adjusting to, and learning from the exchange experience. This guide was developed to assist those responsible for creating and implementing the exchange program. It may be used by program administrators, educators (both language and social studies teachers and cross-cultural trainers) and group leaders. The guide provides a synthesis of concepts and training activities which have been in use for many years. With the plan and the skills compiled in this guide, we hope you will be well on your way to a successful orientation.

Alvino E. Fantini, Ph.D.
Director
Orientation Development Project

Acknowledgments

As with many works which assemble collections of ideas, this guide is the result of the efforts of many people--from development of the initial concept; to writing, editing and typing; to the pilot and revision phases and final production.

In addition to those whose names appear in the credits, we wish to acknowledge the following members of The Experiment in International Living's staff for their valuable support, assistance and professional guidance: Alan Carter, Director, and Richard Griscom, Assistant Director, of International Programs; Betsy Judson, Director, Outbound Programs, and Katie Cleghorn, Director of Leadership; Susan Schuman, Director, Foreign Language Programs; and Evangelina Holvino, Faculty, Program in Intercultural Management, School for International Training. We recognize also the help of many other Experiment staff and especially Ann Puyana, Susan Maguire and Dr. Howard Shapiro, who served as consultants in the early part of the project.

During the two pilot phases, the guide was shared with Experiment group leaders. We appreciate the special contributions of Rita Rutkowski (Spain), Richard Sansone (Italy), and Candace Einbeck (Germany), who continued on as consultants after the first pilot; and Debora Zerneri (France), Sandy Soohoo (Mexico), Melissa Slausan (Germany), Robert Granberg (Spain) and Alven Robinson (Japan), who piloted the materials during the second phase. In addition, we acknowledge the contributions of individuals from other exchange organizations, especially Dr. Neal Grove, Director of Research, AFS International; and Judee Blohm and Robbins Hopkins, Program Associates, Youth For Understanding. To all of these people, and others too numerous to list individually, we are indebted for comments, criticism and suggestions for improvement.

Finally, this work would not have been possible without the support provided through the President's International Youth Exchange Initiative. We especially thank [redacted] Director Donna Oglesby and Robert Persiko, both with the United States Information Agency. Funding was provided from the USIA under Grant #IA-21000-19-G for the research and development of this guide.

We are indebted to Joy Wallens for her assistance with layout and typing, and last but not least to Judith Morton, [redacted] Project Assistant, who supported the project from beginning to end.

Table of Contents

Foreword v
Preface vii
Acknowledgments ix

SECTION ONE: ORIENTATION CONTENT

Introduction 1

1 **PRE-DEPARTURE PREPARATION** 5
- Preliminaries 5
- The Field Guide (Preface & Part I: Pre-Departure Orientation) Insert
- A Language-Culture Lesson 7

2 **GROUP ORIENTATION** 11
- Preliminaries 11
- A Model Orientation Plan 12
  - I. Introduction to Group Orientation 15
  - II. About Learning 19
  - III. Fears and Expectations 21
  - IV. Program and Trip Information 23
  - V. Host Country Information and Language 25
  - VI. Cross-Cultural Simulation: The Zeezoos and the Yahoos 33
  - VII. Cultural Awareness and Skills 37
  - VIII. Exploring the Community: The Interview 43
  - IX. Cultural Entry and Adjustment 47
  - X. Evaluation and Plan for Field Exploration 49
- The Field Guide (Part II: Group Orientation) Insert
- A Language-Culture Lesson 53

3 **IN-COUNTRY ORIENTATION** 57
- Preliminaries 57
- The Field Guide (Part III: In-Country) Insert
- A Language-Culture Lesson 59

4 **RE-ENTRY** 63
- Preliminaries 63

8

A Model Re-Entry Orientation Plan 63
    I. How Have I Changed? 65
    II. Return Adjustment 67
    III. Global Perspectives 71
The Field Guide (Part IV: Returning Home) Insert

SECTION TWO: ORIENTATION PROCESS

Introduction 73

1 **EXPERIENTIAL EDUCATION** 75
    Experiential Education Is... 75
    Two Approaches to Education 76

2 **THE LEADERSHIP ROLE: Things to Consider** 79
    Choosing a Leadership Style 79
    Planning Group Sessions and Facilitating Group Discussions 81
    Dale's Cone of Experience 82

3 **WORKING WITH GROUPS** 85
    Guidelines for Discussions 85
    Group Tasks and Roles 86
    Common Problems and Solutions 90
    Giving and Receiving Feedback 94
    Counseling 95

NOTES 99
APPENDICES 101
    The Field Guide (Appendix I: About Language and Culture) Insert
    The Field Guide (Appendix II: About the United States) Insert
    Supplementary References 103
    Dona Nobis Pacem 107

SECTION ONE

ORIENTATION CONTENT

Introduction

> "I've often thought there ought to be a manual to hand to little kids, telling them what kind of planet they're on ... called 'Welcome to Earth' ... and one thing I would really like to tell them about is cultural relativity. I didn't learn until I was in college about all the other cultures, and I should have learned in the first grade.
>
> A first grader should understand that his or her culture isn't a rational invention; that there are thousands of other cultures and they all work pretty well; that all cultures function on faith rather than truth; that there are lots of alternatives to our own society. Cultural relativity is defensible and attractive. It's a source of hope."[1]
>
> Kurt Vonnegut, Jr.
> Wampeters, Foma and Granfallons

About This Guide

This book is about cultural relativity and your role in guiding those who choose to explore it. This is what orientation is mostly about. Orientation is not a one-time effort, but rather a continuing process. It begins before departure; is furthered through an intensive group experience just prior to travel; continues during the field experience; and extends far beyond the participant's return home. These four interrelated phases are addressed here in Section One: Orientation Content. Group Orientation (Part II) is the most detailed discussion, since this phase is directed by the leader or trainer. The orientation model is based on a 3-day session, but the activities suggested may be augmented if necessary. These materials are directed primarily at the younger exchange student (age 15-19) and the short-term program (typical of a summer exchange), but the concepts may easily be adapted both in language and scope for older students, longer or shorter programs, and even an individualized self-study approach.

To implement the plan suggested in Section One requires more than familiarity with Orientation Content, its model and materials. Section Two: Orientation Process will explore the variety of skills needed in a trainer: knowledge of group dynamics, ability to facilitate group discussions and activities, skill in providing feedback, etc. All these are critical to the leader's success with the orientation. A supplemental reference list provides further information on these subjects.

An important aspect of the guide is its constant attention to both language and culture exploration. Often, intercultural materials exclude references to language, while language courses give inadequate attention to intercultural processes. An integrated approach is presented here. Language is an excellent resource for discovering and accepting cultural norms, since communication patterns both reflect and affect perception. Learning a new language helps participants to understand a culture on its own terms. Where language teachers and cross-cultural trainers are working with the same group members, the guide suggests activities which all staff can work on together.

The student's Field Guide (provided separately to participants) is incorporated into this Cross-Cultural Orientation Guide so that you will have all components of the orientation plan at your fingertips.

You As a Leader

You are about to take a group of students abroad. You and your group have chosen to do more than visit tourist attractions. By living as a member of a family in another culture, you will

- experience a new language and culture on its own terms,
- reflect on your own language and culture, and
- increase your global awareness through direct personal experience.

The exchange will have life-long effects on all of you.

As leader, you have myriad responsibilities: financial management, administration, the health and safety of the group, counseling, etc. Most important, you are responsible for helping participants gain as much from their experience as possible. Since you cannot work with each individual through each day of the program, it is crucial that you help group members gain the confidence they need to resolve problems which arise.

How do you start? First of all, establish contact with the group as early as possible. Help them to begin thinking about the coming experience in a critical way. Some issues will need to be raised and be dealt with:

- their own background and the attitudes they take with them,
- their responsibility as guests, and
- new ways to learn.

If you have never directed teenagers before, you may want to gather information to help you work well with this age group. A knowledge of adolescent behavior, interests, and motivation can help you help them establish the rapport among group members that is fundamental to a good experience.

You should not overlook the fact that you yourself may have problems adjusting. Leaders and teachers are not immune to intercultural difficulties, and they don't always prove to be the best language students either. So you have a double duty: to aid participants and to remain open to your own learning as well. It is important that you try most of the exercises yourself before using them with group members.

Your role as educator is a key one. Leaders with experience as classroom teachers may need to redefine their position. You will find that you cannot simply impart knowledge about the exchange experience; students need to learn from their own experiences. Teacher-directed activities are less effective in this context than student-initiated ones. In the field, classes do not meet from 8:00 to 3:00. There's no textbook to determine the course of study. Intellectual curiosity alone is not enough to sustain this unique educational experience. Commitment and personal involvement are required of both leaders and participants.

As an educator, you will help students obtain information, develop new skills, and formulate positive attitudes. More than anything, it is important that group members realize that the host culture is best understood on its own terms, and not for what it initially seems to be to the outside observer. What is appropriate or inappropriate is determined entirely by the norms of the host culture. That's where a recognition of cultural relativity comes in. Much sorting out must be done, on a conscious level at first, to discover these new norms. The responsibility is on the participant to adjust; the host family may or may not adapt in any special way to its new member. Success can be determined by how rapidly and effectively the individual functions in the host culture. This functioning both demonstrates and promotes understanding. Entering another culture provides a marvelous opportunity to step outside your own and look back at it, and to see ourselves in a new light. Expanding one's world view and gaining deeper self-knowledge are related processes. The leader helps participants do both.[2]

1

Pre-Departure Preparation

Preliminaries

This section is based on the assumption that participants will work on their own during the pre-departure phase. If you are able to establish contact and guide them through this phase, however, so much the better. Whether you meet the participants personally or simply correspond, early contact can help them along the road to developing the language and cross-cultural skills they will need.

Goal and Content--Part I prepares participants for their stay abroad by raising three questions:

Who am I?
Where do I come from?
Where am I going?

Processing these questions will help participants to

- define themselves as products of their own language and cultural background.
- consider language acquisition outside of classroom situations.
- think of language as more than just words and grammar; i.e., become aware of nonverbal aspects of communication.
- identify skills they already have which can be useful in field situations.
- formulate relevant questions and identify resources for obtaining information.

Ways to Use Part I--Your specific leadership or training context will affect how you and your group members can best use Part I.

- If you are a teacher with your own students participating in the exchange, you have an excellent chance to prepare them over an extended period of time before their trip; Part I can serve as a curriculum for group activities.
- If you will meet your group members for the first time immediately before departure, you (or your sponsoring organization) can send copies of Part I to members at their home about six to eight weeks in advance. You might add a cover letter, highlighting specific activities which they can do alone or with friends and family while still at home.
- If you will conduct formal orientation sessions at a site with your group just before departure, you may wish to combine Part I and Part II activities at that time.

The Field Guide

The following insert contains the Preface and Part I (Pre-Departure Orientation) of the Field Guide which group members receive.

GETTING THE WHOLE PICTURE

A STUDENT'S FIELD GUIDE TO LANGUAGE ACQUISITION AND CULTURE EXPLORATION

The Experiment in International Living
Brattleboro, Vermont, USA

This Field Guide belongs to:

Name______________________________

Address____________________________

City/State__________________________

Country______________Tel. No.__________

INTERCULTURAL EXCHANGE SERIES:

- GETTING THE WHOLE PICTURE:
  A Student's Field Guide to
  Language Acquisition and Culture Exploration
- CROSS-CULTURAL ORIENTATION:
  A Guide for Leaders and Educators
- BEYOND THE LANGUAGE CLASSROOM:
  A Guide for Language Teachers
- BEYOND EXPERIENCE:
  The Experiential Approach to Cross-Cultural Education

INTERCULTURAL EXCHANGE SERIES

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A Student's Field Guide to Language Acquisition and Culture Exploration

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This guide is the result of efforts of many people, especially Susan Maguire, Ann Puyana and Howard Shapiro, Consultants; also Candace Einbeck, Rita Rutkowski and Richard Sansone, EIL Group Leaders; Mario Fantini and Pamela Jerald, High School Student Consultants; and to many leaders and exchange participants who piloted the materials and provided valuable comments. Special thanks are due Judith Morton, Project Assistant, and Joy Wallens, both of whom guided the materials into their final form.

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PREFACE

About the Experiment

International exchanges are on the upswing. More and more young Americans travel abroad each year often under the sponsorship of a school or university program, if not under the aegis of an exchange organization. The Experiment in International Living is one such international exchange organization. More than 50 years old, it was founded in 1932 when 23 young people sailed to Europe under the direction of founder, Dr. Donald B. Watt. From his experiences, Dr. Watt developed a program centered around the homestay.

The Experiment has long since recognized that immersion in the language and culture of another country provides an important and meaningful experience. Living with a host family offers an opportunity to understand other people by learning about their culture, whereas learning their language helps to understand them on their own terms.

About the President's International Youth Exchange Initiative ([redacted])

In May, 1982, a major international initiative was taken when several countries signed an agreement at Versailles for the purpose of expanding exchanges of young people between the United States and France, The United Kingdom, Canada, Italy, Germany and Japan. Since then many more countries have joined this initiative and more will certainly follow.

Aside from increasing the number of exchange participants, we are concerned with improving educational aspects. Our hope is to strengthen the entire educational exchange field through wide sharing of orientation models, methods and materials. This guide is one attempt to enhance the education dimension of the international exchange experience.

Alvino E. Fantini, Ph.D.
Director,
Orientation Development Project

WHAT IT'S ALL ABOUT

WHAT

There are 4 parts to this Field Guide:

I. Looking Around
(Pre-Departure Preparation)
II. Focusing
(Group Orientation)
III. Getting the Picture
(In-Country)
IV. Further Development
(Returning Home)

WHY

Each part should help you make the most of your intercultural experience by learning about the relationship between yourself and your culture and your host family and their culture and language.

WHERE

You receive Part I at home upon acceptance to the exchange program.

Parts II and III are given to you at your place of orientation.

Part IV is given at the end of the program.

You may decide to carry only Part III with you on your trip. However, all four parts are interrelated and may be kept together in a binder upon your return home.

WHO

You can use the Guide alone, but most sections can also be done with other people:

- your own family
- your leader
- other group members
- your host family
- members of your host community

WHEN

This book is not homework. It should not stand between you and a good experience. Rather, it should help to make your experience even better. Don't feel you have to do everything in it. Choose sections that fit your experience. The questions should help you find new ways to explore the host culture.

HOW

There are many ways to use this Guide. You can:

- think about the ideas
- discuss them with others
- write about the ideas
- get information by interviewing another person

Since each person has preferred ways of doing things, you can choose the way you like best. But, always try to use your new language as much as possible.

AVAILABLE

Part I

LOOKING AROUND

(Pre-Departure Preparation)

The Experiment in International Living
Brattleboro, Vermont, USA

Credits

How Others See Americans, pp. 9-10, was adapted with permission from Newsweek, July 11, 1983.

PART I: Looking Around

(Pre-Departure Preparation)

TABLE OF CONTENTS

A Journey of 1000 Miles 1

Who Am I? 2

- What's Important? 3
- 3 Families 4
- How Others See Americans 5
- Languages Are: 7

Where Do I Come From? 8

- A Picture Is Worth a Thousand Words 9
- Family Research 10
- Language Plus 11

Where Am I Going? 12

- Ten Questions 13
- More Questions 14
- Idioma . . . Language 15
- Finding Out 16

What Do I Know? 18

- Skills and Attitudes 19
- Rate Yourself 20
- Measuring Change 21

Important Information 22

Photos 23

A JOURNEY OF 1,000 MILES

. . . BEGINS WITH A SINGLE STEP

WHO AM I?
WHERE DO I COME FROM?
WHERE AM I GOING?
WHAT DO I KNOW?

You may wonder what the first two questions have to do with going to live with a new family in another country with. You're probably more interested in such questions as:

- Will I have a brother or sister my own age?
- Will I like the food?
- Will I understand the language?
- Will I have more or less freedom than I do at home?

It may seem strange that looking at your life in your own country can prepare you for life in another country, yet questions about one apply to the other. In this section you'll look at your past experiences in preparation for your future ones.

WHO AM I?

"In oneself lies the whole world, and if you know how to look and learn, then the door is there and the key is in your hand. Nobody on earth can give you either that key or the door to open except yourself." J.R. Krishnamurti, You Are the World

Going into a new culture is an individual experience. Who you are, what you believe, and why you choose to learn about a new culture and language are all factors which make your experience unique from that of any of the thousands of persons who have entered into another culture. Just as other travelers' impressions have been affected by their own values, beliefs, likes and dislikes--so will your own. By knowing more about yourself, you will be better prepared to understand your reactions to your new language and culture.

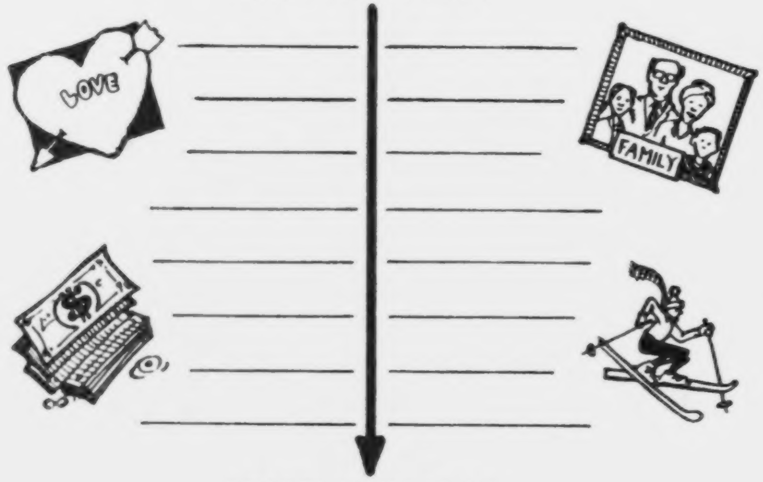
WHAT'S IMPORTANT?

What a person considers important is often influenced by personal values and by the values of one's own community. Yet people in other countries may consider different things important. Looking at what you consider important and why will help you compare your values to those held by other people.

What are the most important things in your life?

Make a list on the chart below, ordering them from most to least important.

MOST IMPORTANT

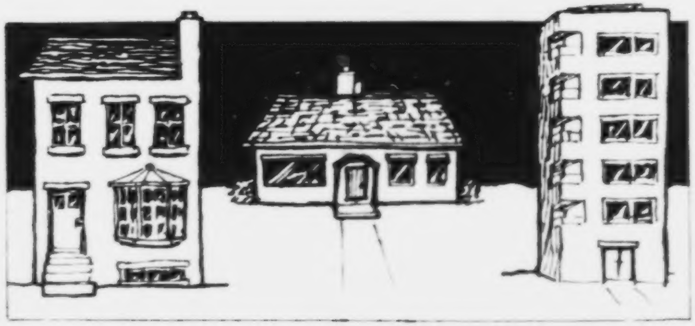


LEAST IMPORTANT

What influenced your choices?

3 FAMILIES

Although people from the same country and culture share many common characteristics, the life-styles of families within a culture can still vary greatly. Becoming aware of some of these similarities and differences in your own culture (and how you adjust to them) can help make your homestay more successful.

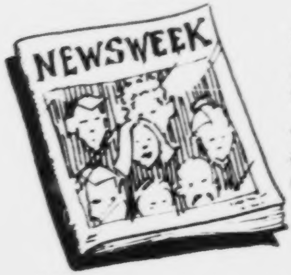


Think of 3 FAMILIES in your home community that you know well. If each of these families decided to host a foreign student what standards of behavior would each expect? In other words, how do the attitudes of these families differ in regard to such issues as religion, politics, dating, responsibilities, etc.? What adjustments would YOU have to make to live with each of these families?

How do you communicate with others? How do you deal with unexpected events and changes? With being expected to do what someone else wishes? How willing are you to try out new things (especially those that could be embarrassing)? Your attitude will help or hinder your discovery of the exciting possibilities of other cultural perspectives.

HOW OTHERS SEE AMERICANS

When you go abroad, you are a representative of your country. The impressions that people have of you as an individual will affect how they see all the people of your country in the future. This tendency to "stereotype," that is, to standardize or oversimplify another culture, is a natural one. It's a way for people to categorize and deal with complex and overwhelming issues. On the next two pages, you'll look at one study that explored some stereotypes of Americans.



In a 1983 survey, Newsweek magazine asked people from 6 countries to look at a list of 14 characteristics and choose which ones they most and least associated with AMERICANS. Here is the list they used.

FRIENDLY
RUDE
INDUSTRIOUS
LAZY
NATIONALISTIC
DECISIVE
SOPHISTICATED
GREEDY
ENERGETIC
SELF-INDULGENT
HONEST
INVENTIVE
SEXY
INTELLIGENT

Which characteristics would you use to describe yourself? Americans in general?

Which do you think non-Americans used to describe Americans?

TURN THE PAGE TO FIND THE SURVEY RESULTS.

HOW OTHERS SEE AMERICANS

Characteristics **most** often associated with Americans by the populations of:

FRANCE	JAPAN	WEST GERMANY
Industrious	Nationalistic	Energetic
Energetic	Friendly	Inventive
Inventive	Decisive	Friendly
Decisive	Rude	Sophisticated
Friendly	Self-indulgent	Intelligent

GREAT BRITAIN	BRAZIL	MEXICO
Friendly	Intelligent	Industrious
Self-indulgent	Inventive	Intelligent
Energetic	Energetic	Inventive
Industrious	Industrious	Decisive
Nationalistic	Greedy	Greedy

Characteristics **least** often associated with Americans by the same populations:

FRANCE	JAPAN	WEST GERMANY
Lazy	Industrious	Lazy
Rude	Lazy	Sexy
Honest	Honest	Greedy
Sophisticated	Sexy	Rude

GREAT BRITAIN	BRAZIL	MEXICO
Lazy	Lazy	Lazy
Sophisticated	Self-indulgent	Honest
Sexy	Sexy	Rude
Decisive	Sophisticated	Sexy

Reprinted with permission,
Newsweek, July 11, 1983

LANGUAGES ARE:

a) FUN
b) DIFFICULT
c) BORING

> "French has become more than a subject taught in school. It's a language spoken by people like me. I've come to value every French word I can understand or say."
> Heather Zorn, Experimenter to France, 1983

If you have studied a foreign language before, you probably have opinions about what helps you learn. Look at the following comments about learning a language. Which express ideas similar to yours? Which are most different?

I LEARN A LANGUAGE BEST:

- **If I can see it written**
- **If I first learn the grammar**
- **If I feel relaxed in the classroom and have a supportive teacher**
- **If I have an opportunity to practice the language**
- **If I can imagine myself as a person in that culture**
- **If I know and like people who speak that language**
- Other . . .

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WHERE DO I COME FROM?

WHERE DO I COME FROM?

Someone once said, "If you want to know about water, don't ask a fish." This is a way of saying that people take their own culture and language for granted. They don't normally think about either in a conscious manner. However, when people travel abroad, they come face to face with the basic issues of culture and language and find that they think about both a lot.

A PICTURE IS WORTH A THOUSAND WORDS

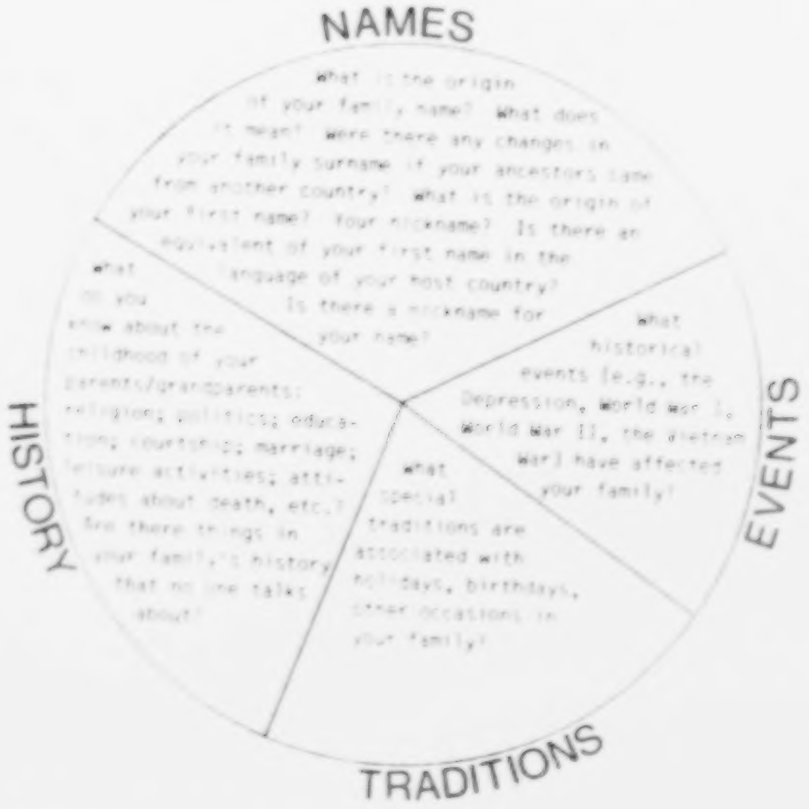
While you're overseas, the people you meet will be curious about your family, home, school and community. They'll probably ask a lot of questions.

To make it easier for you to satisfy their curiosity, choose some PHOTOS to take along to show them where you come from. What will these pictures tell your host family about your home culture?

What vocabulary might you need to know in your new language in order to explain these pictures?

FAMILY RESEARCH

Spend some time talking to your parents or grandparents about your family history.



What is the origin of your family name? What does it mean? Were there any changes in your family surname if your ancestors came from another country? What is the origin of your first name? Your nickname? Is there an equivalent of your first name in the language of your host country? Is there a nickname for your name?

What do you know about the childhood of your parents/grandparents: religion; politics; education; courtship; marriage; leisure activities; attitudes about death, etc.? Are there things in your family's history that no one talks about?

What historical events (e.g., the Depression, World War I, World War II, the Vietnam War) have affected your family?

What special traditions are associated with holidays, birthdays, other occasions in your family?

> "We shall not cease from exploration and the end of all our exploring will be to arrive where we started and know the place for the first time. . . ."
>
> T.S. Eliot

LANGUAGE PLUS

When you speak to people in your own language, more than just the words you use affects your communication. The next time you're having a conversation, think about the following:

- **Do you touch people you're speaking to?**
- **Do you look them in the eye?**
- **How close do you stand?**
- **Do you use gestures? (Wave your arms, make faces)**
- **Do you begin talking while the other person is still speaking?**

Try this: Tell a friend about your recent grade on a test or about your date last weekend. Then, tell a grandparent or another older person about the same things. In what ways do you speak differently to a friend your own age than to an older person?

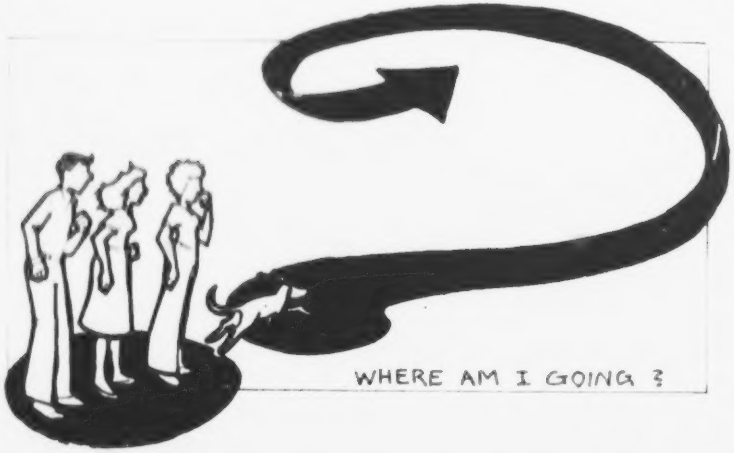
Remember your thoughts on these questions in relation to your own language and culture because the "rules" in your host culture and language may be surprisingly different.

BEST COPY AVAILABLE

WHERE AM I GOING?

How shall I talk of the sea to the frog,
If he has never left his pond?
How shall I talk of the frost to the bird of the summerland,
If it has never left the land of its birth?
How shall I talk of life with the sage,
If he is prisoner of his doctrine?

Chung Tzu, 4th Century B.C.


WHERE AM I GOING ?

WITHOUT OPENING AN ATLAS, DRAW A MAP OF YOUR HOST COUNTRY. WHAT COUNTRIES BORDER IT? LOCATE THE CAPITAL, MAJOR CITIES, RIVERS, MOUNTAINS, STATE OR REGIONS. NOW . . . CHECK YOUR DRAWING AGAINST A REAL MAP.

TEN QUESTIONS

Members of your host country will be surprised if you don't know much about their country. If you want to be a knowledgeable guest, you may want to gather some facts and learn how to pronounce the names of people, places and things before you go.

FAMOUS PEOPLE

Who is the leader of the government?

Name people famous in sports. In the arts (singers, film stars).

Who are the national heroes/heroines? Why are they well-known?

MEASURES

How are distances/temperatures expressed?

What is the basic unit of currency?

What system of weights and measures is used?

What is your clothing size?

In a study of students in 9 countries, Americans came in NEXT TO LAST in their knowledge of other cultures.

MORE QUESTIONS

Expect changes in your daily routine. Finding out some of the following information before you leave may help you adjust. You can ask someone from your host country or someone who has recently travelled or lived there the following questions:

What time do people in the host country . . .

EAT BREAKFAST

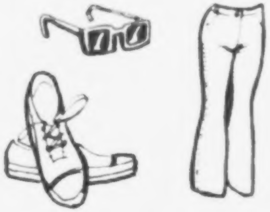
EAT LUNCH

EAT DINNER

ARRIVE FOR A 7:00 PARTY

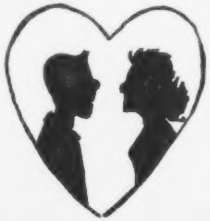
What's the attitude towards time and punctuality?

What are the common foods for each meal?



What is typical dress for teenagers--
at school?
on weekends?
for parties?

What do people usually do in their leisure time?
At what age do teenagers begin dating?



IDIOMA . . . LANGUAGE

Communication in your new language will be a continuing challenge. Knowing at least the basics to meet your most immediate needs ("survival language") will help a lot. Make a list of the things you'll need to know in order to survive. We've suggested a few from our experience.

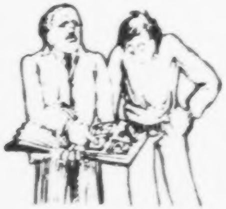
- **Finding a bathroom**
- **Explaining who you are and why you're there**
- **Saying, "No, thank you," politely but firmly**
-
-
-

Now all you need is to find out what to say and to practice a little. Here are some possibilities:

- **Talk to someone who knows the language: an exchange student, a native who lives in your town, a teacher, etc.**
- **Buy a dictionary or phrase book**
- **Check out language records from the library**
- **Join a language club in your school or community**
- **Visit an ethnic restaurant and order food in the new language** (Practice with the waiter or waitress if she or he speaks the language)
- **What else?????**

FINDING OUT

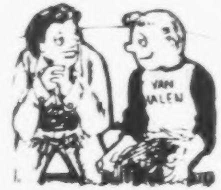
HERE ARE SOME WAYS TO FIND OUT THE ANSWERS TO ALL YOUR (and our) QUESTIONS. Warning: Doing all these things may be hazardous to your health.



Find someone in your community who has lived in or visited the country. Ask him or her questions.

Look through the newspaper and clip articles concerning current events in your host country. What are the important national issues?

Check the Sunday travel section of a newspaper or National Geographic for articles about your host country.



Talk to former exchange students about the pros and cons of their experiences abroad.

Check the local library or bookstore for ethnic cookbooks. Prepare a dish typical of your host country's cuisine.

FINDING OUT

Get a newspaper or magazine from your host country. These should be available in a university or large city library. Look at the advertisements and compare them to ads found in your local newspaper. Can you make any predictions about the people in the host country from looking at the ads?

Call the banks in your city and find out if any have currency from the country you are about to visit. Find out the exchange rate. Figure out how much you can spend per week in this currency given the amount of travelers checks you are taking with you. Buy a small amount before you leave. How is it different from your currency?

Go to the post office and find out how much it costs to send a letter to your host country. How long will it take to arrive? Does the post office know how long it will take for a letter to come from there to your home?

Observe foreigners in your own country. What kind of things do they say or do that you find insulting or confusing? Think about yourself as a foreigner. How can you avoid these errors?

WHAT DO I KNOW?

> "I know that my limitations are bound only by my lack of tolerance to the unknown. It is the willingness to be hurt, uncomfortable and to give without hesitation whenever there is need. With this willingness in practice, there can be no real loss. Each failure is a gain in understanding and one step closer to success."
>
> William Clinger
> Experimenter to Germany
> 1983

SKILLS AND ATTITUDES

You'll never know all you want to know about your host culture; there will always remain things that are difficult to understand. But by developing certain skills and attitudes you will be able to seek out information and use it in a way that will help you adjust to any new situation. This may in fact be the most important part of your whole experience.

As Don Juan, the Yaqui sorcerer, said to Castaneda, his apprentice, who consistently refuted Don Juan's vision of things:

> "WHO THE HELL DO YOU THINK YOU ARE TO SAY THE WORLD IS SO AND SO...JUST BECAUSE YOU THINK THE WORLD IS SO AND SO. WHO GAVE YOU THE AUTHORITY?...THE WORLD IS A MARVELOUS PLACE...FULL OF MYSTERY AND AWE."
>
> Carlos Castaneda
> A Separate Reality

Exploring a new culture involves a sense of adventure, a willingness to take risks, an openness to look at the world in new ways, and a responsibility to accept people on their terms.

RATE YOURSELF

Look at the following list and rate yourself on a scale of 1 (low) to 10 (high) depending on how you think these characteristics describe YOU. Decide which areas you need to work in and go to it.

1 → 10

I AM NEVER   I AM SOMETIMES   I AM ALWAYS

- open to differences: I accept other people's ways of doing things, even when they are not my way. ____
- able to put up with things I don't understand and accept that I may never understand them. ____
- flexible: able to go along with events as they are happening. ____
- a good observer: I am able to learn about people and situations by listening and watching. ____
- able to withhold judgment until I understand the situation. ____
- able to empathize with another's point of view. ____
- willing to take risks and make mistakes. ____
- able to maintain my sense of humor in difficult situations. ____
- able to find alternative solutions, ways of thinking and making decisions. ____

MEASURING CHANGE

By now you have begun to identify yourself through your own culture and language. No matter how international you may feel you are, your long cultural orientation within your native country has resulted in a very specific perspective which is not always easy to recognize, understand, and accept.

To become part of the host culture (to meet new people, to attempt new behaviors and ways of doing things) will be both exciting and challenging. You'll need to study, observe, record and categorize. Your growth in self-awareness and cultural awareness can be observed by checking in with yourself at regular intervals.

Spend some time thinking about the following questions. You may want to refer to your answers in the weeks and months ahead to see how you've changed.

- **What do I know about myself now that I didn't know last month?**
- **What have I learned about my own family and the community I live in?**
- **What do I know about my host country and its culture?**
- **What do I need to accomplish? How can I accomplish it?**
- **How will my language ability help or hinder my accomplishing my goals?**
- **What else might prevent me from successfully completing my goals?**

Name

U.S. Address

Tel. No.

Host Family Name

Address

Tel. No.

Host Community Representative

Address

Tel. No.

Group Leader

Address

Tel. No.

Passport Number

Travelers Checks Numbers

Photos

You

Your Family

Your House

Your Neighborhood

What other photos might be interesting to take?

TAKE MORE CHANCES...

If I had my life to live over, I'd
dare to make more mistakes, I'd relax,
I would limber up. I would take
more chances...

You see, I'm one of those people
who live sensibly and sanely
hour after hour, day after day.

Oh, I've had my moments, and
if I had it to do over again, I'd
have more of them. In fact,
I'd try to have nothing else. Just
moments, one after another,
instead of living so many years
ahead of each day.

I've been one of those persons
who never goes anywhere without
a thermometer, a hot water bottle,
a raincoat, and a parachute.
If I had it to do over again,
I'd travel lighter.

I would start barefoot earlier
in the Spring and stay that way
longer in the Fall. I would go
to more dances, I would ride
more merry-go-rounds.
I would pick more daisies.

NADINE STAIR, age 85

A Language-Culture Lesson

This sample lesson is designed for your use if you know the target language (TL); however, a language informant can also help. If you work together with a language teacher, the lesson also suggests ways of combining your efforts toward a more integrated approach to language and culture. Experienced language teachers will have no difficulty using this lesson plan, and inexperienced teachers should also find it simple enough to follow.

Reference: Part I: Looking Around--"Where Am I Going?" (Map Exercise), p. 16

Time Needed: 1 hour

Lesson Outline:

(A) VOCABULARY & STRUCTURES	(B) LANGUAGE FUNCTIONS	(C) CULTURAL IMPLICATIONS	(D) FIELD TECHNIQUES
Prepositions and adverbs of place (ex: to, between, near, far, etc.)	Participants describe the location of the the host country and its major cities.	Participants relate geographical features to social and economic aspects of the country.	Working in pairs or small groups, they pool information.
Verb "to be"	Participants name major cities, rivers and mountains.	Participants assess their knowledge (or lack of it) about country and their possible reactions to visitors who know little about their own country.	Find outside resource materials (or persons) who can help.
WH- questions (interrogatives)	Participants ask questions to elicit the information needed.	Appropriateness of questioning techniques (who asks whom, how is question phrased, etc.)	Questioning as a way of learning and obtaining needed information

General Activities (Beginning Level):

1 Have participants draw a map of the host country from memory, and without consulting a map. Include five cities, rivers, mountain ranges and other geographical features, as well as bordering countries.

2 After working individually, participants then compare their "maps" with a partner. Through discussion, participants may correct their maps as needed.

3 Participants then take their maps with them after the session to verify accuracy. Do not give any instructions for locating resources for doing this (e.g., finding an atlas, asking an informant, etc.). At the next session they will return with their corrected maps to compare with a real map posted on the wall.

Focused Activities (Beginning Level):

Working with (A) Vocabulary and Structures

Looking at a real map of Mexico, the teacher asks:

¿Dónde está Mérida? (Where is Merida?)

Participant 1 responds:

Mérida está en el sur de México.
(Merida is in the south of Mexico.)

Participant 1 asks Participant 2:

¿Dónde está Juárez? (Where is Juarez?)

Participant 2 responds:

Juárez está en el norte de México.
(Juarez is in the north of Mexico.)

or:

Juárez está entre El Paso y la Ciudad de México.
(Juarez is between El Paso and Mexico City.)

Working with (B) Language Functions

In the TL, participants describe where they live in their own country and where their city or town is located in relation to well-known cities or landmarks.

Example:

Yo vivo en un pueblo pequeño, Brattleboro, Vermont. Brattleboro está cerca de Boston.

(I live in a small town, Brattleboro, Vermont. Brattleboro is near Boston.)

Working with (C) Cultural Implications

Discuss:

- How accurate was your map?
- What did you learn from your partner? Was pooling your knowledge helpful?
- How did you feel about your knowledge of the host country's geography?
- If you met a visitor to your own country who knew as much/little, what might your opinion be of this person?

Working with (D) Field Techniques

Discuss:

- How did you obtain the information to make your map? Was it easy or difficult?
- Ask the group to make a list of all possible resources where information might be obtained.

Adapting the Lesson for Intermediate-Advanced Groups:

This lesson can easily be adapted for working with more advanced language learners simply by expanding the vocabulary and structures involved. For example:

- Inserting (adjective) clauses:

  La Ciudad de México, la capital del país, está
  al sur de los Estados Unidos.

  (Mexico City, the capital of the country, is
  to the south of the United States.)

- Changing persons and/or tenses:

  Yo estaré en Cuernavaca. Después estaré en Taxco.
  (I will be in Cuernavaca. Later I will be in Taxco.)

  Nosotros estuvimos en Orizaba. Después estuvimos
  en Veracruz.
  (We were in Orizaba. Later we were in Veracruz.)

With a little bit of creativity, this sample lesson can also serve as a model for creating similar lesson plans based on other contents of the Field Guide.

2

Group Orientation

Preliminaries

Goals--The goals of group orientation are to help participants

- develop a sense of group cohesiveness and understand their responsibilities as part of a group.
- heighten awareness of components of home and host culture including values, attitudes and practices.
- identify and learn specific language functions and cultural entry skills which will help them in the field.
- gain practice in using field techniques (goal setting, identifying resources, interviewing and listening skills, etc.).
- gain more specific information on trip program details and the host country.
- consider how previous learning experiences can help in preparing for future ones.

Ways to Use Part II--The ways you can best utilize this section will depend again on your own specific circumstances:

- If you attend a formal orientation program, you can use it with the entire group following the detailed plan included here.
- If there is no formal orientation, you (and/or your sponsoring organization) can send Part II to group members before they leave home so they can try selected activities, possibly with some guidance from you.
- If you are a teacher and will be working with your group members over an extended period of time, this can serve as the basis for a classroom curriculum.

A Model Orientation Plan

This chart outlines a group orientation plan. It is designed for a 3-day program (15-30 hours); however, the activities can be augmented by others if more time is available. If you prefer, you may substitute other activities which meet the same goals.

The plan identifies 10 areas of orientation (Column I), highlights the techniques used (Column II), and cites where in this Orientation Guide (OG) and inserted Field Guide (FG) sections that each activity is found (Column III). Column IV shows the time needed to conduct each session, and Column V is blank for you to fill in the actual orientation schedule. When filling in the schedule, be sure to take into account jet lag, time for breaks, meals, recreation and social time.

I.	II.	III.	IV.	V.
SESSION & CONTENT	**TECHNIQUE**	**REFERENCE MATERIAL**	**LENGTH**	**TIME**
I. Introduction to Orientation	Presentation & Exercise	O.G. pp. 15-18	1 Hour	______ to ______
II. About Learning	Exercise & Discussion	O.G. p. 19 F.G. II pp. 3-4	1 Hour	______ to ______
III. Fears & Expectations	Exercise & Discussion	O.G. pp. 21-22 F.G. II p. 5	1 Hour	______ to ______
IV. Program & Trip Information	Presentation & Question/Answer	O.G. pp. 23-24 F.G. II p. 7	1 Hour	______ to ______
V. Host Country Information & Language	Role Play & Presentation	O.G. pp. 25-31 F.G. I pp. 17-18 F.G. II pp. 8-9	2½ Hours	______ to ______
VI. Cross-Cultural Simulation	Simulation & Discussion	O.G. pp. 33-35	1½ Hours	______ to ______
VII. Cultural Awareness & Skills	Presentation & Discussion	O.G. pp. 37-41 F.G. II pp. 11-17	2½ Hours	______ to ______
VIII. Exploring the Community: The Interview	Presentation, Exploration & Discussion	O.G. pp. 43-45 F.G. II pp. 18-20 F.G. III pp. 29-55	2 Hours	______ to ______
IX. Cultural Entry & Adjustment	Presentation & Exercise	O.G. pp. 47-48 F.G. II pp. 23-28	1 Hour	______ to ______
X. Evaluation & Plan for Field Exploration	Presentation & Exercise	O.G. pp. 49-51 F.G. II pp. 29-35 F.G. III	1½ Hours	______ to ______

I. Introduction to Group Orientation

A. **Welcome**
B. **Group Builders (Ice Breakers)**
C. **Overview of Orientation Schedule**

Time Needed: 1 hour

A. WELCOME (10 minutes)

Objectives:

1 To introduce the history, goals and purpose of the exchange program.

2 To explain purposes of group orientation.

3 To provide an overview of what participants can accomplish in the program (Cf: objectives in each of the four chapters of this guide).

Procedure:

1 Welcome participants and give information through a brief talk.

2 Allow time for a question/answer period.

B. GROUP BUILDERS (40 minutes)

Objectives:

1 To begin to develop group cohesiveness.

2 To get to know each other by learning names and something about each group member.

Procedure:

Several "ice breaker" options are provided below which can be used in any order and at any point throughout orientation. Select the activity which can be done comfortably with your group size; otherwise divide into smaller groups.

Activity Options:

Round Robin

Go around the room and have each person introduce him/herself, repeating information given by each person who preceded and then adding their own personal information. This helps everyone to remember something about each person present. A variation is to have each person add to his/her name an adjective which begins with the same letter. For example, the third person says:

> "She's amazing Anna and she's from Chicago.
> He's jolly Johnny and he's from Atlanta.
> And I'm thoughtful Tom and I'm from New York...."

Nonverbal Introduction

Divide into groups of no more than ten people. Ask participants to introduce themselves by demonstrating something about themselves without using words. (For example, model love of skiing by pointing to your heart and then pantomiming skiing. After all have introduced themselves, go around a second time having participants say what they think they learned about each member of the group.

Metaphorical Introduction

This works best with small groups of no more than ten people. Have each person introduce him/herself and tell what kind of inanimate object he/she feels like today. Leader models:

> "My name is Mary and I feel like a balloon about to burst."

Each person then introduces him/herself and repeats the names and metaphors of those who have gone before.

Paired Interviews

Divide group into pairs. Each participant interviews his/her partner for three minutes. Each member then introduces his/her partner to the group.

The Scavenger Hunt

Make up a list of items which describe people. For example:

Find someone who: Name

- likes to play tennis ____________________
- is wearing brown socks ____________________
- has a birthday in June ____________________
- etc. ____________________

Members of the group circulate and ask each other questions. As they meet someone who fulfills the qualifications, they write down his/her name next to the item. People then sit in a circle and take turns describing members of the group from the information gathered on the hunt.

Variations of the Scavenger Hunt:

1. Go through application material and gather actual personal data. Now you are able to say, "Find someone who was born on June 10, 1964." "Find someone who lived in India as a child."

2. Draw up a bio-sketch of each group member including a number of vital statistics, interests, etc. For example: "Find someone who was born on June 10, 1964, who has been to Cairo, and who loves Chinese food." "Find someone who lives on a farm in New Jersey, has two brothers and likes historical novels."

C. ORIENTATION SCHEDULE (10 minutes)

Objectives:

1 To present the orientation schedule.

2 To insure that participants know where they are supposed to be, at what time and with what materials during the orientation program.

Procedure:

---

1 Go over the orientation schedule and hand out a copy to each individual.

2 Emphasize promptness and make sure all participants know room and building locations.

3 Tell all participants where a schedule will be posted if they lose their copy.

4 Discuss orientation site rules and regulations.

5 Answer any questions.

II. About Learning

Reference: Part II: Focusing--"Learning," p. 3; "On Your Own," p. 4; and "The Road Not Taken," inside back cover

Time Needed: 1 hour

Objectives:

1 To look at past learning experiences in relation to current and future experiences.

2 To recognize how making choices and taking risks in new situations can affect the experience.

Procedure:

1 Ask participants what they have learned on their own in the past 24 hours and how they learned it.

2 Turn to "Learning" on p. 3 in Part II: Focusing. Give participants several minutes to answer the questions. Let them know they may indicate more than one choice. When they discuss their answers, have the participants give specific examples. Ask which of the behaviors they chose will be most/least appropriate in the upcoming experience.

3 Have participants take several minutes to answer "On Your Own" on p. 4 in Part II: Focusing. On a blackboard or flip chart, have a recorder compile a group list of the members' answers to the first question. Do this for the next two questions, i.e.:

What Learned	How Learned	How I Felt

4 Close the session by having someone in the group read Robert Frost's "The Road Not Taken," reprinted inside the back cover of Part II: Focusing. Discuss the poem in relation to the material in this session and the field experience.

III. Fears and Expectations

Reference: Part II: Focusing, "Fears and Expectations," p. 5

Time Needed: 1 hour

Objectives:

1 To share fears and expectations of individuals in the group.

2 To discuss possible ways of coping with fears.

3 To ascertain how realistic the expectations may be.

4 To provide the leader with an initial needs assessment of the group's feelings.

Procedure:

1 Turn to "Fears and Expectations," p. 5 in Part II: Focusing. Have participants use their own booklets or draw the chart on the board so they can copy the exercise on a piece of paper.

2 Ask everyone to list in the left column three or four things they are most looking forward to.

3 Ask everyone to write in the right column the three or four things they are most worried about in relation to the exchange experience.

4 Ask each person to read off one thing s/he is looking forward to or is concerned about. (For groups with low language ability it may be clearer to distinguish between the two columns by drawing ☺ in the "looking forward to" column and ☹ in the "concerned about" column.) The facilitator or scribe should continue by listing the items in the second column.

Discussion:

1 Read off the "looking forward to" set of responses first, taking time to discuss each item and to assess how realistic they each may be.

2 Then read through the "I am most worried about" list. There will probably be a mixture of responses. Point out which ones will be

covered in future orientation sessions. Deal with the most pressing and remind the group that there may not be solutions to all of their concerns. It is helpful, however, for them to recognize that others may have similar fears, and certain solutions will come only in time.

3 Be sure to share your own fears and expectations, including those that pertain to your role as leader. Solicit from group members any expectations they have of you. Discuss these and agree on what is realistic.

IV. Program and Trip Information

Reference: Part II: Focusing, "Do You Know?", p. 7

Time Needed: 1 hour

Objectives:

1 To convey information about program and trip details--e.g., passports, currency, timetables, etc.

2 To respond to some of the specific concerns listed by participants during the "Fears and Expectations" exercise.

Procedure:

1 Refer participants to the list of items in "Do You Know?" on p. 7 in Part II: Focusing, as well as any other items relevant to your program.

2 Have participants read the list and check what they know/don't know. Review the list with participants, having them share their knowledge when appropriate. Give information or correct their information when necessary.

3 Focus on items from the list of "fears" in Session III. Let participants try to answer each other's questions and then you answer the remaining questions. You might suggest role playing to practice coping with difficult situations. You will have the list of fears in advance so you can plan an appropriate presentation.

4 Additional topics which you may want to cover:

- Host family considerations including religious practice, family rules, household chores, relation to servants, meal procedures, time alone, holidays, and pets.
- Own family considerations including regular communication, policy on visits while abroad, crisis, emergency communication.
- School information (if relevant) including procedures for class enrollment, credits, graduation, expectations of performance, attendance, getting help, extra-curricular activities.
- Work permits.

- Driving.
- Smoking.
- Travel within the country.

V. Host Country Information and Language

A. Host Culture and Language
B. Using an Informant
C. A Language-Culture Lesson for Non-Native English Speakers

Time Needed: 2½ hours

A. HOST CULTURE AND LANGUAGE (30 minutes)

References: Part II: Focusing, "Become an Expert," p. 9
Part I: Looking Around, "Ten Questions," p. 17, and "More Questions," p. 18

Objectives:

1 To prepare participants linguistically and culturally for their host-country experience.

2 To help them understand social aspects of language use.

3 To give them basic phrases and vocabulary to facilitate their entry into the host culture.

Procedure:

1 Using a variety of methods, provide participants with information about the host country, culture and language. This may be done through photos, slides or films, taped conversations, role plays, lectures, discussions, readings, use of realia (maps, menus, train schedules, etc.) from the host country, or any other means you choose.

2 The questions in the References cited above can be used as a topic guide. The sample language-culture lessons found immediately following each of the first three Student's Field Guide inserts in this volume give more specific ideas for topic presentation.

Supplementary Reading: Appendix I: Language and Culture, "Learning Language on Your Own," pp. 21-22

B. USING AN INFORMANT (1 hour)

Note: This section is especially for participants with little or no host-language proficiency.

Reference: Part II: Focusing, "Can You Say?", p. 8

Objectives:

1 To help students identify communication skills they already possess.

2 To try to communicate with a speaker of another language, assessing what techniques work and what don't.

3 To learn how to learn languages by using informants.

4 To stress the importance of language to cultural entry and adjustment.

Procedure:

Participants will role play an attempt to communicate with a native informant who doesn't speak their language (using the leader or teacher). Participants must use any creative means of communicating and subsequently assess their effectiveness.

1 Have participants imagine a situation and something they will most likely need to perform in-country. The list in "Can You Say?" may serve as a guideline for topics.

2 Ask participants to discuss in pairs ways they might communicate with someone who doesn't speak their language in order to accomplish the task. They may jot their ideas down on 3x5 cards. These will include things such as:

- drawing pictures
- trying to find cognates in both languages (e.g., communication/comunicación)
- using gestures
- pointing to objects

3 Ask for a volunteer to role play the situation with the native informant (or leader). Choose first a participant with little or no knowledge of the target language.

Discussion:

1 Interrupt the role play periodically to discuss:

  - how the participant feels
  - how the informant feels
  - what techniques work and why
  - what other techniques might improve the communication.

2 Continue the role play with the same participant or another volunteer. Again, stop after about five minutes to discuss the questions above.

C. A LANGUAGE-CULTURE LESSON (1 hour)

Note: This section is especially for non-native English speakers.

Objectives:

1 To give participants an opportunity to practice English language skills.

2 To focus on appropriate cultural and language responses through three situations:

  (a) Inviting Someone and Accepting

  (b) Declining an Invitation

  (c) Offering and Accepting or Refusing Something

(a) Inviting Someone and Accepting

Procedure:

1 Using the following as a guide, ask participants to give examples of inviting a teacher, an acquaintance and a very good friend to dinner. Ask them to anticipate the responses.

	INVITING	**ACCEPTING**
Formal	We'd like you to have dinner with us sometime soon.	That would be wonderful. I'd love to.
	Would you like to have dinner sometime?	Yes, let's. Are you busy Saturday night?
Informal	How about having dinner? Do you want to have dinner? Dinner tonight?	Yes, thanks. Sure! Great! O.K.!

2 Next, point out the following relevant American cultural aspects:

- Americans usually like to be invited to do something in advance. With friends, two or three days' notice is fine. With very close friends, it is possible to call on the day the activity is scheduled. With acquaintances, however, a week or two in advance is more appropriate.
- Americans often make such statements as "Let's get together again soon." This is their way of ending a conversation and expressing that they enjoy someone's company. It is not, however, a specific invitation unless a time and place are mentioned.
- Most invitations are given in person or over the phone. Occasionally, however, one will receive a written invitation with RSVP on it. This is French for "please reply."

3 Reinforce the above through role plays or dialogues:

Role Plays

- A classmate whom you don't know very well invites you to go to a movie. You accept.
- An older person who lives nearby invites you to dinner. You accept.
- Your homestay sister asks you to go bowling. You accept.
- An American friend says, "Let's get together again soon."

Dialogues--Respond positively to the following questions:

- A: Would you like to go to the movies tonight?
  B:
- A: Would you like to go swimming next Friday?
  B:

A: Is 5:00 o.k.?
B:
A: See you then.
B:

- A: There's a great rock group coming to town Saturday. Wanna go?
  B:

(b) Declining an Invitation

Procedure:

---

1 Using the following as a guide, ask participants to give examples of declining an invitation to dinner from a teacher, an acquaintance, and a very good friend.

Formal	I'm very sorry, but I'm not able to come because......................
↕	I'm sorry. I can't make it because....................................
Informal	Sorry. Can't make it.

2 Next, go over American cultural points in declining an invitation:

- It is naturally more difficult to decline than to accept an invitation. When Americans decline an invitation, they usually give a reason. If no reason is given, the person doing the inviting may think you don't want to see them. The more specific the excuse, the more sincere it seems.

- Acceptable excuses for declining an invitation:

  Sickness: I'd like to go but I've been sick all week.

  Other Plans: I'm sorry, but I have to study tonight.

  Out of Town: I'd like to, but I'm going out of town that weekend.

  Family Obligations: I'm sorry, I can't. I have to go to a party with my family.

- If you don't want to go but can't think of an excuse immediately, you can say something like the following:

  I'm not sure. Let me check and call you back.

3 Ask participants to role play declining an invitation using one of the above reasons. Ask the rest of the group to listen and tell which reason was used. You can do the inviting in any or all of the following suggested situations:

- Your host brother asks you to go to a basketball game.
- Your host mother asks you to attend church with the family on Sunday.
- A friend asks you to go to a party.
- A teacher asks you to give a speech at an assembly.
- Your host father asks you to tour the factory where he works.

(c) Offering and Accepting or Refusing Something

Procedure:

1 Present the language possibilities outlined below:

	OFFERING	ACCEPTING	REFUSING
Formal	Could I get you some coffee?	Yes, you could. Thank you very much.	No, thank you. I've already had 3 cups this morning.
	Would you like some coffee?	How nice of you to ask. Yes, I'd love some.	No, thank you. (plus acceptable reason)
	Do you want some coffee?	Yes, please.	No, thanks. I don't like to drink too much.
	Have some coffee? or Want some coffee?	Sure, thanks.	Not right now, thanks.
Informal	Coffee?	Thanks!	(No) thanks!

2 Inform the group that in the U.S. it is culturally best to give a reason if you decline an offer.

3 Set up these role plays:

- It is dinner time and your host family mother has just offered you some food you know you don't like.

- A teacher at school asks you to give a slide show and a lecture about your country.

- It's dinner time and your host family mother has just offered you more of a food you tried and didn't like.

- You have made some food from your country for a school party. You offer the food to several of your classmates.

4 Write the following words/phrases on cards. As you hold up each card, participants (individually or in groups) can ask, "Would you like ________________?" Other participant (or other group) can respond with "Yes, please" or "No, thank you" (with a reason, if appropriate).

a cup of tea

more food

something to drink

to take a nap

to watch T.V.

to call your family

to write some letters

to study

to buy something

Other Tricky Areas of Language/Culture that May Be Useful to Explore:

1 Apologizing (Example: You come in 2 hours late from a date and your homestay father is waiting for you.)

2 Bringing Up a Problem (Example: You think you may have offended a family member, but you are uncertain what you have done.)

3 Giving and Receiving Compliments (Example: Your host mother has a new dress and you want to give her a compliment.)

4 Agreeing or Disagreeing with Someone (Example: Your classmate believes that no one in your country has electricity or running water.)

5 Greetings/Leave Takings (Example: Greet an older person, a classmate, a small child.)

VI. Cross-Cultural Simulation: The Zeezoos and the Yahoos[3]

Time Needed: 1½ hours

Objectives:

1. To experience a new culture.
2. To practice observation skills in a new culture.
3. To have direct experience in adapting to a new culture.

Procedure

1. To begin, divide the group in two and assign each half to a separate location--ideally two different rooms. Group A will become members of the Zeezoo or Yahoo culture, and Group B will remain themselves. (It is up to you as leader to read the descriptions about the Zeezoos and Yahoos and decide which culture to assign Group A.)
2. Give Group A ten minutes to read the descriptive instructions for the imaginary culture and practice the behavior described. Tell Group B they will act as themselves culturally when they visit Group A and will need to experience and learn as much as possible about the new culture.
3. Point out to Group A that they should take their roles seriously while portraying themselves as members of the mythical culture. Encourage Group B participants to treat members of the other group with respect while learning about that culture.
4. The role play starts by Group B visiting Group A. The visit should last 10 minutes. The leader should signal when it is time for Group B to leave.

Discussion:

When Group A drops its role, everyone gets together for a discussion session. The discussion should begin with an explanation of the purpose of the activity. The following areas may serve to structure the discussion:

1. Cultural Observation--Ask Group B to describe the other culture, focusing on customs (behavior) and their possible meanings. Have Group A judge the accuracy of Group B's perceptions. How did assumptions affect perceptions?

2 Feelings--Ask about the feelings participants had both as hosts and as visitors to a new culture.

3 Application--The concept of culture shock might be discussed, as well as how one picks up clues to appropriate behavior in a new culture. Discuss how the knowledge gained through this exercise may be applied to the participants' approaching entry into their real-life host culture.

4 Learning--Time permitting or interest allowing, touch on the following points:

- Discuss how the learning took place--i.e., through observation or trial and error?
- Have the participants identify and discuss what attitudes influenced their perceptions of the simulation.
- What skills did the participants use to gain information about the new culture?
- Did the participants actively enter into the simulation, or did they feel uncomfortable and try to remain "distanced" from the simulated culture?

Instructions for Simulating the ZEEZOO Culture:

1 Zeezoos never look anyone directly in the eye except when greeting. To do so is very rude.

2 Zeezoos greet each other by staring into the other person's eyes for at least 30 seconds.

3 Zeezoos show feelings of being upset by repeating, "Uzi, uzi."

4 Zeezoos never allow anyone to see their left hands. It is indecent.

5 Zeezoos sit cross-legged.

6 If visitors are adapting well, Zeezoos sit right next to them, on the right side. If not, they get up and sit with their own people.

7 Zeezoos never touch each other.

Instructions for Simulating YAHOO Culture:

1 Yahoo males aren't very important. They never make important decisions.

2 Yahoo men are interested in babies and children, and not much else.

3 Yahoos always say "Ya-hóo" instead of "Hi." The accent must be on the "hoo" syllable, because "ya" has an indecent meaning in this culture. Visitors should pick up this accent.

4 Women do all the work. They are to be treated with complete respect. Men and children must bow to women, but women never bow.

5 Yahoos speak face to face within 6" of each other.

6 Both men and women Yahoos focus their eyes downward out of respect.

7 Yahoos speak slowly and softly. Anything above a whisper is impolite.

8 Yahoos always smile.

9 Yahoo men sit on chairs; women sit on the floor because the ground is sacred and it is an honor to be close to the earth.

10 Yahoos greet each other and outsiders by putting their hand on each other's shoulder and rubbing the other's right leg with their left leg. This is a traditional greeting. A clicking sound is made by both persons. It is very rude not to click.

VII. Cultural Awareness and Skills

References: Part II: Focusing--"Karass," p. 11; "Family Proverbs," p. 12; "National Values," p. 13; "How We See Others," p. 14; "How Others See Us," p. 15; "What Skills Will Help Me?", p. 16; and "Two Women," p. 17

Time Needed: 2 to 2½ hours

Objectives:

1 To help participants understand and define the components of culture.

2 To help participants define themselves culturally.

3 To compare different ways a group perceives similar situations.

4 To identify skills necessary for a successful cross-cultural interaction.

5 To recognize implications of transferring cultural components (values, attitudes, beliefs) to new cultures.

Procedure:

Choose from among the Activity Options below to fit your group's needs. Activities A, B, C, D and H are more theoretical; E, F and G are more participatory. If you have only a short time, decide which would be most useful for your group.

Activity Options:

A. "Karass" (p. 12) (30 minutes)

1. Have participants brainstorm definitions of culture.

2. Offer them a definition such as: "Culture is the way we perceive the world; it is how we behave according to the values, attitudes and beliefs that we have learned. It is the glasses through which we see the world."

3. Acknowledge that we often associate cultures with nationality groups--e.g., French, Irish, Chinese. Indicate that within each culture

there exist many other groups. Have the participants identify their cultural sub-group--e.g., American female, skier, pianist, football fan.

4. Remind people that each cultural group has its own system of values, beliefs, attitudes and means of communication. Have participants identify those characteristics for a cultural group they have listed--a skier, for example:

   Values: exercise; the out-of-doors

   Attitude: positive feeling toward cold weather and snow

   Beliefs: practice will improve skiing; skiing is good for health

   Communication: many words for kinds of snow conditions

B. "Family Proverbs" (p. 12) (30 minutes)

1. Discuss the meaning of the proverbs on p. 12, Part II: Focusing.
2. Have participants list proverbs or sayings they remember hearing in their family--e.g., "Do unto others as you would have them do unto you," "An apple a day keeps the doctor away!"
3. Have participants describe how the proverb shows the family's values, attitudes or beliefs. For example:

   "Time is money." -- Good use of time is essential to getting ahead.

   "An apple a day..." -- Good nutrition is important.

   "Curiosity killed the cat." -- People should mind their own business.

C. "National Values" (p. 13) (30 minutes)

1. List some of your own national values, attitudes and beliefs (based on proverbs exercise).
2. Using the list as a resource, have participants list what they think are national values of the host country.
3. Discuss similarities and differences of the values between countries. Indicate which might be most difficult to adapt to.

D. "How We See Others" (p. 14) (30 minutes)
"How Others See Us" (p. 15) (30 minutes-1 hour)

1. Ask participants to define the word "stereotype" and through discussion come to a group consensus as to its meaning.

2. Fill in the chart on p. 14.

3. Point out that "stereotyping" is something we all do and that it can be a useful thing to help distinguish between cultures. It can also be a limiting element preventing us from truly seeing others. Contrast "stereotype" and "prejudice."

4. To follow up on this exercise, do the activity on p. 15, "How Others See Us." Discuss with the group some common social and political issues and the possible opinions of members of the host culture about these issues. Practice ways to begin potentially controversial discussions by using phrases such as "I think...," "It seems to me...," etc. in the target language.

E. Toe-to-Toe: A Nonverbal Communication Exercise (30 minutes)

1. Ask participants to pair up and stand toe-to-toe discussing a topic of their choice. Indicate you will signal when to stop.

2. After three minutes, ask participants to stop the exercise and return to their seats.

3. Debrief by asking what the participants observed, felt, learned during the three minutes.

4. Following their comments, go over the nonverbal communication areas: proximity (distance, space), kinesics (gestures, facial expressions), olfactics (smells), haptics (touch), chronemics (timing), oculesics (eye contact). Discuss how they relate to the participants' experience during the communication portion of the exercise.

5. Discuss the impact of nonverbal communication on human interaction.

F. "Two Women (p. 17) (15 minutes)

1. Observe the picture on p. 17.

2. Ask participants what they see. Some might see an old woman; some might see a young woman.

3. Let participants try to find both women in the picture.

4. After several minutes ask how many have succeeded. Those who have can help those who haven't.

5. Point out to the participants that it's difficult to see things differently once we have seen something a certain way. Even though it's not easy, it is important to try to see things both ways, and it may require getting assistance from others to help us to see the other view. The difficulty of maintaining a dual perspective has implications in everything we do.

G. Observation and Judgment Exercise (15 minutes)

1. Show participants a slide or picture that could be interpreted in many ways.

2. Ask everyone to write five facts about the picture. Make a list of all the facts on a flip chart or blackboard.

3. Define "observation" and "judgment." Discuss the differences between the two. Have participants identify which of the facts on the list are observations and which are judgments by labeling each with "O" or "J."

4. Discuss our tendency to make premature judgments when we do not have full information about any given person or situation. Ask participants to relate examples in their life when this has happened.

H. Cross-Cultural Skills Exercise (15 minutes)

1. Participants may never know as much country-specific information as they want. It is important, therefore, for them to consider how they can get information in-country. This information can be obtained in ways similar to those in the cross-cultural simulation. Have participants recall the simulation they did in Session VI.

2. Review skills used in the simulation or in the Toe-to-Toe exercise.

3. List identified skills on a large sheet of paper.

4. Compare the compiled list with the following and add any items that are missing:

- listening
- observing
- information gathering
- withholding judgment
- recognition of different ways that people perceive the same situation

5. Have participants imagine the simulation being an actual experience in the host country. In that situation, what would help them to understand and learn about the culture? Have them brainstorm any other cross-cultural skills they might use.

6. Do any of the skills differ? Why?

Supplementary Reading: Appendix I: Language and Culture, "Language and Culture," pp. 1-11

VIII. Exploring the Community: The Interview

References: Part II: Focusing, "Interviewing," pp. 18-20; Part III: Getting the Picture, "NAPI/KEPRA," pp. 29-55

Time Needed: 1½ to 2½ hours

Objectives:

1 To identify and gain practice interviewing as one method of gathering information in the field.

2 To help the learner gain confidence in interacting with strangers in preparation for the experience abroad.

Procedure:

There are three steps to this exercise, to be followed by group discussion of the experience:

(a) Preparation for the Interview

(b) Practice for the Interview

(c) The Real Interview

(a) Preparation for the Interview (30 minutes)

1 Have the group brainstorm ways they get information. Interviewing may be one of the techniques mentioned.

2 Explain and discuss why interviewing is one of the most important cross-cultural learning skills. While participants have been exposed to a variety of interview situations in their daily lives (TV, radio), few have actually conducted an interview with a stranger. Learning through interviewing is important preparation for the participants' experience in the overseas host community.

3 Brainstorm guidelines for interviewing. What do they need to know and do to conduct an interview well?

4 Have participants check their guidelines with the points on p. 18 in Part II: Focusing. Be sure to include the following:

- Tell the interviewee why you are conducting the interview and how long it may take. For example: "I am learning how to interview and would appreciate 15 minutes of your time." Make sure it is convenient for the person to talk.

- Stress the importance of being polite, showing respect and dressing appropriately.

- Discuss when and in what cultures or contexts interviewing might be considered offensive or prying.

- Discuss the difference between open-ended and closed-ended questions, i.e., those that require explanation and those that elicit simple yes/no answers. When interviewing, one learns more from open-ended questions.

- Think of questions to use in the interview. You might want to look at Part III: Getting the Picture, "NAPI/KEPRA," pp. 29-55, for ideas of themes to explore in a community. Some examples of questions might be: What does your job entail? What do you like most/least about your job? Do you come in contact with foreigners and/or tourists and what do you think of them?

- Participants can use p. 20 in Part II: Focusing to write down questions and notes.

(b) Practice for the Interview (15 minutes)

---

1 Have participants divide into pairs and interview each other for 5 minutes using the guidelines outlined abo e.

2 Then get back together to discuss the experience:

- What is important about an interview?

- How did they get information?

- What did they learn and how?

- Did their questions get the information they wanted?

- What changes would they make next time?

3 Often participants think they know how to interview. They may think it seems obvious. Discuss this with the participants so they are aware of the subtler points of conducting an interview.

(c) The Real Interview (15 minutes-1 hour)

1 If interviews have been pre-arranged, then assign participants to specific individuals who are easily accessible. You might want to notify and prepare the individuals about the activity, when it will take place, and its purpose.

2 If the participants arrange their own interviews, you may or may not want to make specific suggestions about whom they should approach. It is advantageous for participants to interview people whom they do not usually meet in their everyday lives.

Discussion:

1 Ask participants to take a minute to think about one aspect of the experience that stands out in their minds. Each participant can then talk about this aspect and let the group ask questions.

2 Be sure to connect this experience with the overseas experience by discussing the following questions:

- How can this experience be used in the host community?
- What might be different?

3 Discuss how the students felt about the experience, including making contact, structuring the interview, the level and quality of communication, and anything else that stands out about the experience. The information gained from interviews is less important than the reflection on the experience. Most of your discussion should focus on the feelings participants had before, during and after the experience.

4 In concluding the session, point out that interviewing is just one of many cross-cultural communication skills which were discussed in Sessions VI and VII. By practicing the specific skill of interviewing, the participants learn about the immediate environment from people whom they may not necessarily perceive as sources of information. They also have the opportunity to practice learning in the field.

IX. Cultural Entry and Adjustment

Reference: Part II: Focusing--"What to Expect," p. 23; "How's It Going?", p. 24; "What Does Late Mean?", p. 25; "Culture Clash," pp. 26-27; and "Risky Business," p. 28

Time Needed: 1 hour

Objectives:

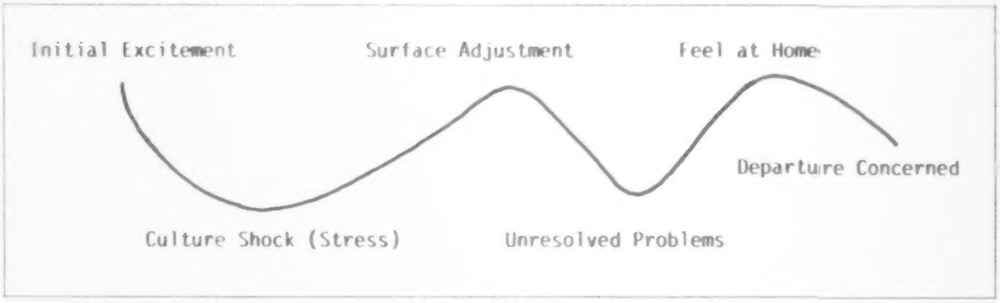
1 To help participants become aware of the potential ups and downs of a new situation.

2 To help participants recognize that similar adjustments have taken place previously in their lives.

3 To identify ways to ease adjustment during more difficult times.

Procedure:

1 Present an overview of the adjustment cycle. The stages are outlined in "What to Expect," p. 23 of Part II: Focusing, and can be shown visually like this:



2 Have participants graph their past two weeks in a similar format. ("How's It Going?", p. 24)

3 Ask participants to share ways they have dealt with difficult periods in the past.

4 Discuss the list of Cultural Entry Options. ("What Does Late Mean?", p. 25)

5 Have participants discuss a situation in their lives when they chose the wrong option. What happened?

6 Have the group discuss what options seem reasonable in their upcoming experience.

7 **Role play** various situations ("Culture Clash" on pp. 26-27 and "Risky Business" on p. 28 give some options) so participants have an opportunity to react using the different options available.

Supplementary Reading: Appendix I: Language and Culture, "Intercultural Contact," pp. 13-21

X. Evaluation and Plan for Field Exploration

A. Plan for Field Exploration
B. A Letter to Myself

Time Needed: 1½ hours

A. PLAN FOR FIELD EXPLORATION (1 hour)

Reference: Part II: Focusing--"Imagine," p. 29; "Field Plan," pp. 30-31; and "Rate Yourself," pp. 32-34

Objectives:

1 To assess what the participants learned during orientation.

2 To identify what participants wish to learn during the field portion of their experience.

3 To prepare individual plans for accomplishing in-country goals.

Procedure:

1 Have participants list what additional knowledge they have now that they didn't have at the start of orientation about

- themselves,
- their own culture, and
- the host culture.

2 As a group, discuss any things they were surprised to have learned.

3 Have the group turn to "Imagine" on p. 29 of Part II: Focusing and list what they most want to get out of the coming experience. They may want to look through Part III to get some ideas.

- Have them mark what's most important on their list.
- Have them consider each item and assess what is realistic in terms of time spent in-country, etc.

4 Next, have participants separate their "goals" list into the four areas outlined in "The Field Plan" on p. 30 of Part II: Focusing:

- host country and culture
- family and friends
- personal growth
- other

5 Moving across the page, ask participants to identify what will help them accomplish their goals. What skills, language, risk-taking and resources will help them accomplish their goals? Urge participants to be as specific as possible and really try to anticipate what their field experience may bring. Giving a clear example might be helpful:

WHAT I WANT TO LEARN ABOUT	**SKILLS**	**LANGUAGE**	**RISKS**	**RESOURCES**
Country and culture I want to try a lot of new foods and learn something about French cooking.	Willingness to try new things Observation Watching a host family member in the kitchen	Cooking vocabulary and phrases Complimentary phrases concerning food	Putting something awful in my mouth	Family Restaurants Libraries Bookstores

Discussion:

Follow-up discussion might include the following points:

1 Present the idea that orientation continues throughout the in-country experience. Whether or not they meet as a group, they each have a responsibility to continue learning on their own.

2 Reading T.S. Eliot's quote may lead to an interesting "ending/beginning" discussion:

> "We shall not cease from exploration and the end of
> all our exploring will be to arrive where we started
> and know the place for the first time."

B. A LETTER TO MYSELF (30 minutes)

Reference: Part II: Focusing, "A Letter to Myself," p. 35

Objective:

To give participants some way to evaluate their growth during the experience abroad.

Procedure:

Participants write letters to themselves concerning their goals (including fears and expectations) for their trip abroad. The leader will save these letters and return them to the group members at the end of the trip for re-reading. This may serve as an excellent starting point for evaluation discussion.

1. Ask participants to write themselves a letter and address the questions listed on p. 35 of Part II: Focusing ("A Letter to Myself").
2. Collect the letters and hold them until the end of the trip. Then return them to the participants.

Supplementary Reading: Appendix I: Language and Culture, "An Evaluation Form," pp. 23-38

The Field Guide

The following insert contains Part II (Group Orientation) of the Field Guide which group members receive for their use.

Part II

FOCUSING

(Group Orientation)

The Experiment in International Living
Brattleboro, Vermont, USA

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Credits

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PART II: Focusing

(Group Orientation)

TABLE OF CONTENTS

Beginning the Journey 1
What Have I Brought With Me? 2
- Learning 3
- On Your Own 4
- Fears and Expectations 5

What Information Will Help? 6
- Do You Know? 7
- Can You Say? 8
- Become an Expert! 9

What Do I Need To Be Aware Of? 10
- Karass 11
- Family Proverbs 12
- National Values 13
- How We See Others 14
- How Others See Us 15

What Skills Will Help Me? 16
- Two Women 17
- Interviewing 18
- Listening 21

How Will I Adapt? 22
- What To Expect 23
- How's It Going? 24
- What Does "Late" Mean? 25
- Culture Clash 26
- Risky Business 28
- Imagine! 29
- Field Plan 30
- Rate Yourself 32
- A Letter To Myself 35

NOTE TO USERS

FOCUSING (Part II) may be used on your own or with a group, aided by a leader or trainer.

If you use Part II on your own, do as many of the activities as possible before arriving in-country.

If used with a group, the leader may refer to the Guide to Cross-Cultural Orientation. This field guide provides additional exercises which include team-building activities and cross-cultural simulations. The following chart shows how the two guides correlate.

Guide to Cross-Cultural Orientation (Leader's Manual		**Part II/Focusing** (Student Manual)
Session II	**corresponds to**	p. 4/On Your Own
Session III		p. 5/Fears and Expectations
Session IV		p. 7/Do You Know?
Session V		p. 8/Can you Say?
Session VII		p. 11/Karass
Session VII		p. 12/Family Proverbs
Session VII		p. 13/National Values
Session VII		p. 14/How We See Others
Session VII		p. 15/How Others See Us
Session VII		p. 16/What Skills Will Help Me?
Session VII		p. 17/Two Women
Session VIII		p. 18-19/Interviewing
Session IX		p. 23/What to Expect
Session IX		p. 24/How's It Going?
Session IX		p. 25/What Does Late Mean?
Session IX		p. 26-27/Culture Clash
Session IX		p. 28/Risky Business
Session IX		p. 29/Imagine!
Session X		p. 30-31/Field Plan
Session X		p. 32-34/Rate Yourself
Session X		p. 35/A Letter To Myself

BEGINNING THE JOURNEY

WHAT HAVE I BROUGHT WITH ME?
WHAT INFORMATION WILL HELP?
WHAT WILL I NEED TO BE AWARE OF?
WHAT SKILLS WILL HELP ME?
HOW WILL I ADAPT?

Living in another culture may provide the most enriching experience you will ever have. It may affect you in so many ways that it will take years before you realize how much you have learned. In this part, you will form a plan for guiding your own exploration in the field and you will FOCUS on what information, awareness and skills you'll need.

> If you find a path with no obstacles, it probably doesn't lead anywhere.
>
> Anonymous

WHAT HAVE I BROUGHT WITH ME?

> To bring home the wealth of the Indies
> You must carry the wealth of the Indies with you;
> So it is in travelling, you must carry knowledge with you
> If you would bring home knowledge.
>
> Spanish Proverb

To be open and receptive to new situations, people and cultures takes practice, patience and motivation. Chances are you already have been in situations which tested your skills in adapting. Recognizing the attitudes and skills you bring with you will help prepare you to make the most of what lies ahead.

LEARNING

Learning on your own requires lots of initiative and responsibility, perhaps even more than when you are in a classroom. What do you usually do in each of the following situations?

IF I am confronted by a problem I:
- ☐ Ignore it and hope it will go away
- ☐ Think of various solutions and try one
- ☐ Talk it over with someone and follow his/her advice
- ☐ Other ____________________

IF I make a mistake I am:
- ☐ More careful in the future
- ☐ Philosophical because "everyone makes mistakes"
- ☐ Completely overwhelmed by it
- ☐ Aware of what has been learned
- ☐ Other ____________________

IF I try something new and it works I:
- ☐ Am willing to do it again
- ☐ Feel more confident to try other new things
- ☐ Want to share the experience with others
- ☐ Want to teach others what I have learned
- ☐ Other ____________________

IF I have to make a choice I:
- ☐ Consult a person I respect
- ☐ Consider various alternatives and choose whichever one seems the best
- ☐ Do whatever is easiest
- ☐ Other ____________________

On the basis of your answers, what will help you and what will work against you in the field?

ON YOUR OWN

To remind you of how you have learned "on your own" think of a time when you learned something outside of school.

1. WHAT did I learn? (e.g. How to change a bicycle tire? Do a new dance step?)

2. HOW did I learn it? (observation, experimentation, imitation, following spoken advice, following written instructions, etc.)

3. HOW did I feel while learning it? (excited, scared, frustrated, etc.)

4. LIST the advantages and disadvantages of learning about a country by living with a family as opposed to taking a vacation there (staying in hotels, going sightseeing, etc.)?

Advantages	*Disadvantages*

FEARS AND EXPECTATIONS

As you plan your trip, there are things you look forward to and also things that worry you. Recognition of these is a first step in working with them. List your fears and expectations in the chart below.

I am most looking forward to:	I am most worried about:

*Put a star by those expectations which are realistic.

What fears and expectations do you have in common with others who are about to enter the same experience?

WHAT INFORMATION WILL HELP?

> "You cannot teach a person anything. You can only help him to find it for himself."
>
> Galileo Galilei

Take advantage of the many resources which can provide information about most countries. Your host family will appreciate your knowledge of their culture and language. The more language you know, the more fully you will be able to interact with people. The more you know of the culture, the more appropriate your behavior will be.

DO YOU KNOW?

Seasoned travelers take care of the many details which make a stay abroad run smoothly well in advance of their departure. The checklist below should remind you of some of the essentials.

DO YOU KNOW:

	yes	no
The responsibilities of: - your host parents and local contact? - your leader? - yourself?		
What to do in case of: - a medical emergency? - a natural disaster? - a political emergency?		
How to contact your parents at all times? Your passport number and expiration date? Rules about drugs/alcohol/inappropriate behavior?		
Have you: - signed your passport? - recorded your travelers check numbers? - carried all your luggage one mile and - sent home unnecessary items?		
Have you: - learned what medical precautions to take? - received required immunizations? - packed all personal medication and records?		

BE SURE TO FIND THE ANSWERS TO ANY QUESTIONS YOU CHECKED "NO."

CAN YOU SAY?

Here are some common language situations you may encounter during your trip. Can you:

	YES	NO
SAY HELLO/GOODBYE		
ANSWER THE PHONE		
EXCUSE YOURSELF FROM THE TABLE		
INTRODUCE YOURSELF		
ORDER A MEAL		
BUY ITEMS AT A STORE		
BUY A BUS/TRAIN TICKET		
FOLLOW DIRECTIONS		
GET SOMEONE'S ATTENTION		
ASK THE TIME		
APOLOGIZE		
EXPLAIN THE LIMITS OF YOUR LANGUAGE ABILITY		
EXPLAIN YOUR REASONS FOR BEING IN THE COUNTRY		

In Part I Language Plus you looked at non verbal cues in your own language. Do you know what's appropriate in your new language?

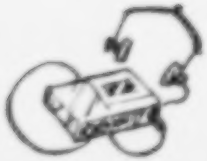
How will you respond to these frequently asked questions in your new language:
Why are you participating in this program?
Why did you choose this country?

BECOME AN EXPERT!

CAN YOU ANSWER ALL THE QUESTIONS IN PART I: WHERE AM I GOING?

IF YOU CAN, TRY A FEW MORE:

WHAT ARE THE MAJOR HOLIDAYS? HOW ARE THEY CELEBRATED? WHAT ARE THE MOST POPULAR SPORTS?



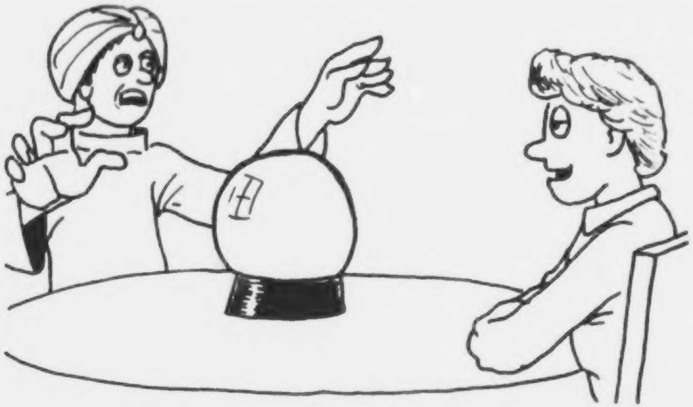
WHAT DOES THE COUNTRY PRODUCE? WHAT ITEMS ARE COMMONLY EXPORTED?

WHAT ARE THE MAIN RELIGIONS?

WHAT KIND OF EDUCATIONAL SYSTEM DOES THE COUNTRY HAVE?

WHAT WILL I NEED TO BE AWARE OF?

> "You will never advance far in your understanding of another culture if you devote yourself to exclaiming that some things about it are wonderful and other things are terrible. This comes under the heading of entertainment and should not be confused with understanding."
>
> John Gardner



To become aware of another cultural point of view, it is necessary to first understand your own cultural perspective. This can be more complicated than it might seem at first. In this section you will (1) define the word culture, (2) recognize the diversity of cultural sub-groups within your own culture and (3) become aware of some of the values, attitudes and beliefs people have within your cultural group.

KARASS

WHAT IS YOUR DEFINITION OF CULTURE ?

In his book, Cat's Cradle, Kurt Vonnegut coined the term "karass" to describe all the various groups of people in your life with whom you are connected in some way. For instance, if you were from the state of Indiana (like the characters in his story) then you would belong to the Hoosier karass, a Hoosier being a person from Indiana. In other words, throughout our lifetimes we are connected in special and significant ways with very distinct cultural groups. Try to define some of the "karass" of which you are a member.

Culture is:

Example:

I am:
Franco-American
female
teenager
a tennis player
a city person
a cat lover

I am:

My best friend is:

FAMILY PROVERBS

People of the same cultural group usually have similar values, attitudes and beliefs. To help understand your own values and how they might differ from those of the host culture, look at the American proverbs below. What values, beliefs or attitudes are expressed by each?

Rome wasn't built in a day.

The best things in life are free.

Out of sight, out of mind.

People in glass houses shouldn't throw stones.

Now look at these proverbs from other countries: What do you think they mean? Is there a similar proverb from your country?

Even in fresh milk, there are hairs. (Africa)

The day doesn't know the dark. (Africa)

A stone offered by a friend is an apple. (Arab)

What will be, will be. (Spanish)

ARE THERE SPECIAL FAMILY PROVERBS YOU HAVE ALWAYS HEARD? WHAT DO THESE PROVERBS SAY ABOUT YOUR OWN FAMILY'S ATTITUDES, VALUES AND BELIEFS?

108

NATIONAL VALUES

The values of your country may be similar or different from those of the host country. What do you think are some values of:

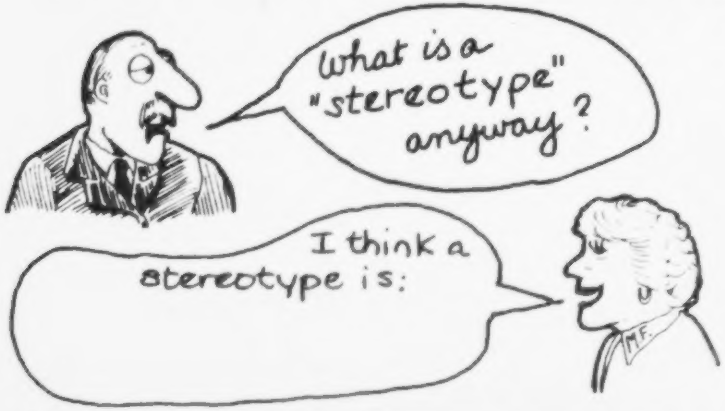
Your Country	Your Host Country
1.	
2.	
3.	
4.	
5.	

- ✱ Indicate similar values between countries with a star.
- ○ Indicate dissimilar values with a circle.

Which might you have the most difficulty adapting to in your host culture? Why?

109

HOW WE SEE OTHERS


What is a "stereotype" anyway?
I think a stereotype is:
M.F.

A Typical Member of my Host Culture Would Be:	A Member of my Host Culture Probably Thinks People of my Culture Are:

HOW DID YOU DEVELOP THESE OPINIONS?

HOW OTHERS SEE US

When you are living with a host family in another country, you will probably be asked your opinions on current political and social issues. You may find that people in your host community have some strong opinions about your own country's policies.

WHAT ARE SOME CURRENT SOCIAL AND POLITICAL ISSUES THAT YOU MAY BE ASKED ABOUT?

1.

2.

3.

4.

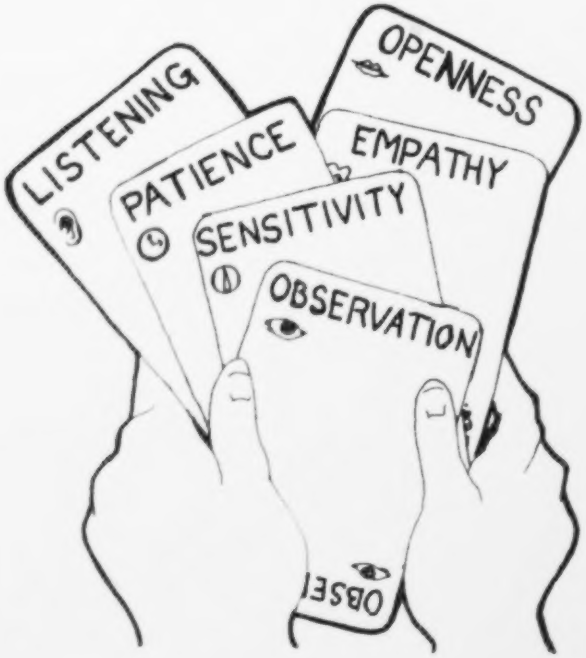
BEFORE YOU LEAVE, YOU MAY WANT TO DISCUSS THESE ISSUES WITH FAMILY AND FRIENDS AND DECIDE HOW YOU FEEL ABOUT THEM.

To help you have a dialogue and not an argument about controversial issues, you may want to learn how to say the following in the new language:

I THINK . . .
I FEEL . . .
IT SEEMS TO ME . . .
IT'S MY IMPRESSION . . .

Phrases such as these will change a strong statement of fact to a statement of individual and therefore more acceptable opinion. Be open to new ideas. You will probably return home with a new perspective on HOW OTHERS SEE US.

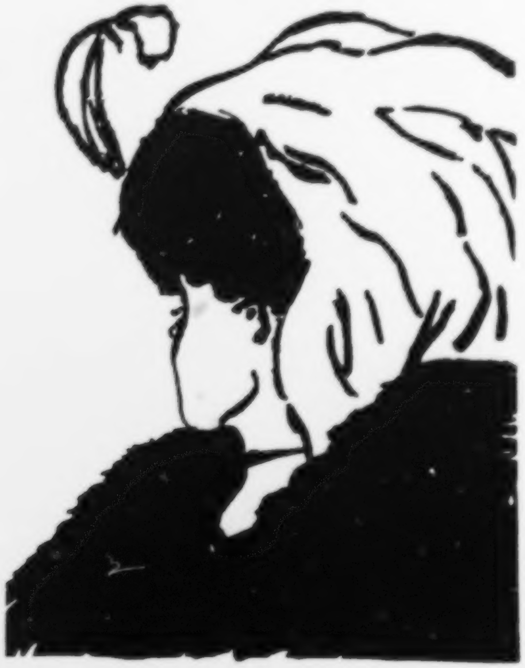
WHAT SKILLS WILL HELP ME?



No manual can completely describe or predict your cross-cultural experience. However, whatever language and cross-cultural communication skills you develop will help you, no matter what situation you find yourself in.

TWO WOMEN

Can you see both the old woman and the young woman? For some people, it is hard to see both. This may be because once you have seen something one way it is often hard to perceive it in a new way.



How does this relate to how you might perceive things in another culture?

INTERVIEWING

Interviewing is a skill which helps you to get to know people and to gather information. You have seen or heard interviews on TV and radio, but you may not have actually conducted an interview with a stranger. Practice doing an interview with a partner.

1. Identify someone you do not know who might be available for a short interview.
2. When approaching a prospective "interviewee" identify yourself and explain "I am learning how to interview and I would appreciate 15-20 minutes of your time."
3. Remember to be polite, show respect and dress appropriately.
4. Think of a theme. For example, interview someone about his/her work. Come up with 4 or 5 questions to get started.

   * What does your job entail?

   * What kind of people do you come in contact with?

   * What do you like most/least about your job?

(Do not ask questions that only result in "yes" or "no" answers. Be careful not to ask questions which might be offensive.)

INTERVIEWING

5. Following the interview, write up or discuss:

   - a description of the person and his/her environment

   - a summary of the interview itself, including at least one thing you learned from observation (not from what was said)

   - how you felt about making the contact

   - how the interview structure could have been improved

   - how well you think you understood each other

   - anything else which stands out about the interview

Every culture is different, so be sensitive to situations where interviewing may be inappropriate in the country or community you are visiting.

> "People will ask about your country, but do not talk only about yourself. Ask questions about your host country. They will be happy to answer and introduce you to their way of life."
>
> Experimenter to the U.S.,
> 1984

INTERVIEW SUMMARY

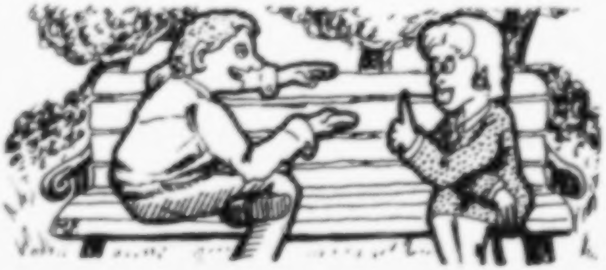
LISTENING

Listening well is an art. Try this exercise with a partner or a friend to assess your ability to listen and understand.

1. A speaks for 5 minutes on the subject, "Why I Want to Live in Another Country"; B listens.
2. For 2 minutes, B summaries; A listens. (No discussion.)
3. For 1 minute, A corrects; B listens.

Discuss your feelings with your partner about listening and being understood.

- How well were you able to summarize what your partner said?
- What did you learn about your ability to listen? Did you rely on any non-verbal cues?
- How or in what ways might your ability to listen change while listening to a foreign language? What non-verbal cues might you look for?



HOW WILL I ADAPT?

> "Only those who will risk going too far can possibly find out how far one can go."
>
> T.S. Eliot

Taking risks can be both exciting and frightening. It is normal to feel overwhelmed at times. Set realistic goals for yourself. In addition, be willing to approach new experiences with your eyes--and your mind--wide open!

WHAT TO EXPECT

Your stay may be a series of exciting as well as difficult moments. Ups and downs are normal and healthy and should be expected. The important thing is to learn from the difficult moments. Here are some of the phases you may experience in adjusting to your new culture.

The honeymoon--Everything is new and exciting.

Culture shock--The excitement is gone. Differences begin to emerge; questions arise about how to relate to the opposite sex and to the host family.

Surface adjustment--It's starting to make sense. You can communicate basic ideas. You are making some friends and feeling more comfortable.

Unresolved problems--With friends or family may surface. You may wonder why you ever came here and be extremely homesick.

I feel at home--You accept the new culture as just another way of living. You may not approve of it always, but you accept and understand differences.

Departure concern--You begin to sense personal changes. You have mixed feelings about returning home.

> Not everyone experiences all of these stages nor experiences them with the same intensity.

HOW'S IT GOING?

Chart your cycle of ups and downs. What caused these? What can you do to change a difficult moment into an exciting one? What have you done in the past when you're down? What can you do to change the direction of a downswing? (Take a walk? Talk to a friend? Write in your journal?)

	2 weeks before departure	1 week before departure	arrival at orientation	half-way through orientation	NOW
UP					
O.K.					
DOWN					

WHAT DOES "LATE" MEAN?

Try to become aware of your behavior: What pleases your hosts? What offends your hosts? This will mean viewing your behavior in an objective way. Try to see yourself as they are seeing you. Explore the choices available:

Complete rejection of the host culture: You prefer to do things as they are done in your home not as they are done in your host culture.

- You've been waiting for someone to pick you up for a party since 8:00. It's now 10:30. You are so upset when she or he arrives you refuse to go.

Partial adaptation: You'd still prefer to do things as they are done at home, but you're willing to adapt to some aspects of this new culture.

- You're still ready at 8:00 but you don't get upset when your date is "late."

Integration into the host culture: You reject or temporarily abandon your own culture.

- You begin to arrive "late" for events.

Becoming bicultural: You learn to adapt successfully to both cultures so that you are accepted as a member of each.

- You know when to arrive "late" (actually on time) in one culture and to be "on time" in another.

Developing a Multicultural world view: You can adjust to any new culture through your sensitivity to what is and isn't acceptable.

- You are aware that the concept of punctuality differs from culture to culture. You find out what is normal and adjust accordingly.

CULTURE CLASH

> Toward the end of the homestay, I began to realize that Italian culture isn't better and it isn't worse; it's just different. As a result, I stopped judging things so quickly and, over time, got to be more flexible.
>
> Graham Herrick, Experimenter to Italy, '83

When people of two cultures come together, it is hoped that they will respect each other. However, when you are in someone else's home, the expectation is that you will do most of the adapting.

Imagine yourself in this situation:

You are living with a family with different religious beliefs. At meals they say a long prayer and the words contradict your personal beliefs. Would you:

1. ☐ Join in?
2. ☐ Sit silently?
3. ☐ Try to get the family to change the words of the prayer to something more universal?
4. ☐ Start coming to dinner late so that you miss the prayer?
5. ☐ Other?

CULTURE CLASH

1. Joining in indicates that you are interested and willing to learn about their religion: a good option.
2. Sitting silently indicates respect: also a good option.
3. Trying to get them to change the prayer would be inappropriate as you're there to learn about their culture.
4. Coming to dinner late would be impolite and sure to cause friction between you and your host family.
5. Other . . . analyze your choice.

> When faced with a cross-cultural challenge in your homestay, think of alternatives and examine each of them carefully.

RISKY BUSINESS

If you went to live with a family in France, it would be normal to kiss people (both of same and opposite sex) on both cheeks when you met. Would **you**?

If you went to live with a family in Japan, it would be normal to eat raw fish frequently. Would **you**?

If you went to live with a family in Italy, it would be normal to walk down the street arm-in-arm with friends of the same sex. Would **you**?

IMAGINE!

There are probably lots of things you hope to learn during your stay abroad which will help you get along better in the new culture. Make a list of all the things you want to accomplish. Let your imagination run wild. Put a check by those which are most important to you.

Most Important	List of Things I Want to Learn

Look back over your list and see if everything can be realistically accomplished in your time abroad. Cross out any that are not realistic, or change them so that they are possible. For example, you may not learn French fluently in 5 weeks but you can learn to carry on simple conversations.

FIELD PLAN

Look at your list on the preceding page and organize it in the categories below. Then work across the page and fill in what you'll need to do to accomplish your goals.

	Cross-Cultural Skills and Attitudes needed to accomplish this goal
WHAT I WANT TO LEARN ABOUT: THE COUNTRY AND CULTURE	
FAMILY AND FRIENDS	
MYSELF	
OTHER	

FIELD PLAN

What language will you need to accomplish this goal? The following pages will give suggestions. Be as specific as possible.	What might prevent you from accomplishing this goal? What risks will you need to take?	What resources will help you (people, t.v., books)?

RATE YOURSELF

The following list can be used to rate your ability to get along in your new language. It can also be used to fill in the language section of your field plan.

I CAN:	POOR	GOOD	EXCELLENT
introduce myself and ask for another's name			
ask for or give directions or instructions			
ask for and tell the time of day--day of week--date			
order a simple meal alone			
talk about the weather			
make purchases (food, clothing, souvenirs, train tickets)			
respond to biographical questions (about own nationality, marital status, occupation, date and place of birth, etc.)			
ask for, obtain, and understand biographical information from others			

RATE YOURSELF

I CAN:	POOR	GOOD	EXCELLENT
travel alone by bus/train/taxi, etc.			
interact socially (with appropriate greetings, introductions, leave-taking expressions and gestures)			
take and give messages over the telephone			
understand a television program			
understand a radio program			
apologize for a mistake			
assist someone else who does not know the language in coping with the situations or problems described in the preceding statements			
describe my most recent job or activity in some detail			
provide detailed information about my family, home and hometown			
give a brief autobiography and tell of my immediate plans and hopes			

RATE YOURSELF

I CAN:	POOR	GOOD	EXCELLENT
speak of my host family/community/ country			
use the systems of measurement of my language of study (distance/time/weight) to express my ideas			
contribute to an everyday conversation among native speakers			
participate in social situations with my hosts, without offending or irritating them linguistically or culturally			
take notes and summarize in informal discussion			
talk about my native and/or host country in the following areas: geography, religious beliefs and practices, economy, government and laws, the arts, national attitudes, etc.			

> I've learned that people are people, regardless of who or what they are. Even with minimal conversation, a smile or a good morning can form warm feelings and lasting friendships.
> John Hilgart, Experimenter to France, '83

A LETTER TO MYSELF

Write yourself a letter and talk about your hopes and fears for your experience abroad. (You can write it on the next page or on a separate sheet to be sealed in an envelope to keep your thoughts confidential.) Keep the letter until you return home. It will be interesting to see if what you are imagining now matches reality of your stay in the host culture. The following suggestions can serve as a guideline.

1. Describe the most wonderful thing you can imagine will happen.
2. Describe the worst thing you imagine will happen.
3. Describe the best homestay family you can imagine.
4. Describe the worst homestay family you can imagine. If you are placed with that family, what can you do to make the best of the situation?
5. What do you see as your role in your homestay family?
6. How can you get to know your homestay family and help them get to know you?

Date:

THE ROAD NOT TAKEN

Two roads diverged in a yellow wood,
And sorry I could not travel both
And be one traveler, long I stood
And looked down one as far as I could
To where it bent in the undergrowth;

Then took the other, as just as fair,
And having perhaps the better claim,
Because it was grassy and wanted wear,
Though as for that the passing there
Had worn them really about the same,

And both that morning equally lay
In leaves no step had trodden black.
Oh, I kept the first for another day!
Yet knowing how way leads on to way,
I doubted if I should ever come back.

I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I –
I took the one less traveled by,
And that has made all the difference.

– ROBERT FROST

A Language-Culture Lesson

This sample lesson is based on materials found in the Field Guide.

Reference: Part II: Focusing, "Interviewing," pp. 18-19

Time Needed: 1 hour

Lesson Outline:

(A) VOCABULARY & STRUCTURES	(B) LANGUAGE FUNCTIONS	(C) CULTURAL IMPLICATIONS	(D) FIELD TECHNIQUES
Occupations (ex: a teacher teaches, a doctor cures, etc.) Yes/No questions Interrogatives	To obtain desired biographical information	Appropriateness of questioning (who asks whom, how question is asked, etc.)	Interviewing, recording, and documenting information

General Activities (Intermediate-Advanced Levels):

1 Ask participants to do paired interviews in the TL. Explain that they will each take a turn at being a newspaper reporter interviewing a "famous" person for five minutes. They should ask at least 3 who/what/where questions and 3 questions that can be answered simply with a yes/no. They must gather as much biographical data about the person and his/her occupation as possible. Give students 5 minutes to prepare questions.

2 Give each group member a picture of some interesting looking person doing something. If you have no picture file available, they can be cut from a magazine. The picture should have a few starter statements of biographical information written on the back--e.g.:

> "This person is Julia Child, a famous chef.
> She has written many cookbooks. She has a
> weekly television show about cooking."

Allow participants 5 minutes to formulate questions to ask the other person. Then allow 5 minutes for each person to ask questions of his/her partner. At the conclusion, allow 5 more minutes for reporting to the entire group what was learned.

Focused Activities (Intermediate-Advanced Levels):

Working with (A) Vocabulary and Structures

Have each group member present one of the questions asked to the rest of the group. They may then help modify the question into more fluent TL if necessary. Participants can often detect vocabulary or word-order problems, whereas the teacher or leader may be better able to help with pronunciation.

Working with (B) Language Functions

Have participants create 10 questions which would be useful for obtaining biographical information from a native speaker. Then have them choose one question and reformulate it in as many ways as possible:

What's your name?

What are you called?

Who are you?

Working with (C) Cultural Implications

1. Consider whether in your culture there may be any questions which might be inappropriate to ask
    - of a stranger
    - of someone older than you.
2. What topics of conversation are not allowed in your household? You will need to be sensitive to similar "taboos" in your host family as well. How might you find out exactly what would constitute a faux pas?

Working with (D) Field Techniques

Teach some survival phrases necessary for starting conversations:

- I am a student from __________ living with the __________ family.
- I am here to learn about your country and your language.
- Would you mind if I asked you a few questions?

Adapting the Lesson for Beginning Level Participants:

1 Present 5 simple interview questions in the TL:
  - What's your name?
  - Where are you from?
  - What do you do?
  - What do you like best about your job?
  - What do you like least about your job?

2 Have participants practice these questions using the pictures of various people, or through various role plays you might devise.

3

In-Country Orientation

Preliminaries

Goals--The goals of in-country orientation are to help participants

- learn language on their own by using all the means available to them.
- be more aware of host family expectations and become sensitive to their own behavior within that context.
- find ways to enhance their knowledge and insights about the host culture.
- try to resolve problems which arise.
- become aware of stages in cultural entry and adjustment.
- understand the notion of a multicultural world view.
- enjoy their experience to the fullest.

Ways to Use Part III--Once participants are in the homestay, Part III: Getting the Picture can be of use to them in several ways. To help them use the materials during the in-country phase, you may

- orient your group to Part III before arriving at the homestay community, noting the various sections and themes of each.
- suggest that participants resort to the guide if they are having difficulties in any area.
- use the guide both for learning about the host family and for helping them learn about their guest.
- try some of the NAPI/KEPRA exploration activities to learn more about the host community and culture.

- point out the guide's suggestions of special projects to explore during the program.

Most of the activities can be done individually during this phase. Be sure to explain that the guide can assist, but must never get in the way of the actual experience. Most of all, sensitivity and good judgment should be used in choosing activities appropriate to each student's circumstances.

The Field Guide

The following insert contains Part III (In-Country) of the Field Guide which group members receive for their use.

Part III

GETTING THE PICTURE

(In-Country)

The Experiment in International Living
Brattleboro, Vermont, USA

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Credits

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PART III: GETTING THE PICTURE
(In-Country)

TABLE OF CONTENTS

The Blind Men and the Elephant 1

Tuning In 2
- First Impressions 3
- Getting Started 4
- Don't Block it Out! 5
- From Observation 6
- To Participation 7
- Survival Language 8
- Sign Language 10

Living with your Family 12
- A Unique Experience 13
- At the Beginning 14
- Dear Addie 16
- Just in Case 18
- Brainstorming 19
- Host Families Speak 20
- Midway! 21

Exploring the Community 22
- A Word about Language and Culture 23
- Some Ways 24
- N.A.P.I.-K.E.P.R.A. 25
- A Historical Perspective 52

Adapting 54
- Culture Shock 55
- How's It Going? 56
- Mis/Understanding 57
- Beyond Stereotypes 58
- Weltanschauung 60
- Measuring Change 61
- Going Home 62

THE BLIND MEN AND THE ELEPHANT

. . . A SHORT STORY ABOUT GETTING THE WHOLE PICTURE

Six blind men on their way to visit the Rajah encountered an elephant. Not being able to see it, they each felt the elephant with their hands to determine what sort of creature it was. The first man grabbed hold of its trunk and remarked, "This animal is very like a snake." The second touched its tusk and said, "No, my friend. It is really more like a spear." The third felt its leg and remarked, "Why it's exactly like a tree!" The fourth, encountering its ear, said with conviction, "You are all mad! It resembles a fan in every way." The fifth, who had approached the animal from its side, said, "Why it seems to me to be very like a wall." And when the sixth grabbed hold of its tail, he chided the others for their foolishness saying, "Anyone can tell that it is exactly like a rope." Each man began to argue his point with such conviction that a fight began.

Just at that point the Rajah came along the road and stopped their quarreling. The first man said, "Let us ask the Rajah to settle once and for all the exact nature of this creature." The Rajah explained that each man had only felt a small part of a very large animal, and that to learn the truth wise men must put together every small part to learn about the whole.

TUNING IN

Arrival is a moment of great excitement . . . and some confusion. You have tried to prepare for this moment. Yet readings and discussions about the host culture never quite match the reality of being there. You no longer have to imagine; the sights and sounds are all around you.

FIRST IMPRESSIONS

As a newcomer many things will seem different to you: the way people dress and behave, peculiar sights and sounds, strange food, the currency, etc. But many of these impressions are often forgotten in just a few days or weeks as you adapt to the host culture. Try to capture some of these early impressions and how you feel about them. They will be interesting to read later on.

Some First Impressions	How I Feel About Them

GETTING STARTED

Now that your field experience has begun, you have a chance to try lots of things you've never done before.

Do something simple as soon as you arrive:

DON'T BLOCK IT OUT!

Often when you don't understand the language it is easy to lose confidence in your ability to communicate. One tendency is simply to block out the language all around you, much as you screen out the T.V. when you are reading. You do this partially because you don't understand what's going on anyway, so it seems as if there's no point in listening.

HOWEVER, THERE ARE MANY WAYS TO UNDERSTAND EVEN WITH LIMITED OR NO LANGUAGE AT ALL. YOU CAN:

OBSERVE

LISTEN

READ

ASK

PARTICIPATE

The first ways require no language or less involvement than the last ones. The next two pages give you some ideas for getting started.

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FROM OBSERVATION

TO PARTICIPATION

TOPIC		
Meeting People	What physical gestures (e.g., handshakes, bows, embracing, kissing) are used when saying hello or goodbye? How close do people stand to each other when they talk? What eye contact is appropriate when meeting people? Is it different depending on sex or age? Do people touch? When? How often?	What are common expressions for greeting/leave-taking? What do people say first thing in the morning or before going to bed? If there are different forms of "you" (the second person pronoun), figure out the kinds of people you would generally address with each form. What titles are used with people? When do you move from formal to more familiar forms of address?
Food	In a restaurant, what gestures do people use to call the waiter/waitress? Do restaurant bills have a service charge added to them? Do you also tip? Who usually pays when you go out?	What do people say when they call the waiter/waitress? What do they say when they order? How do they ask for the check? What is a polite way to refuse food? How do you ask for more?
Time	What are the hours for meals, bedtime? What is the concept of punctuality, i.e., if a party is scheduled for 7:00 p.m., what time do people usually arrive?	Are there various ways of expressing time? Are there expressions people use about time (e.g., Time flies; Time is money)?
Making an Apology	Are certain gestures used when making an apology (e.g., when stepping on someone's foot?)	What do you say when you apologize? Does this vary according to circumstances?

SURVIVAL

By now you've probably learned to say, "Where's the bathroom?" but you may still feel bombarded by constant use of the new language. It will help a lot if you can get some control over what's being said. One way to do this is to learn expressions which will help you to explain your situation, to slow things down, and to get repetitions and explanations. Here's a list of phrases to find out. REMEMBER, there may not be exact translations so look for appropriate equivalents or substitutes.

Excuse me. ______

I'm sorry. ______

Can you help me please? ______

I don't understand. ______

Please speak more slowly. ______

Could you repeat that? ______

How do you say______? ______

What does______mean? ______

How do you spell that? ______

I don't speak______very well, but I want to learn. ______

LANGUAGE

Did I say that correctly? ______

Is there a better way to say that? ______

Did you understand? ______

Did I pronounce that correctly? ______

Please correct me when I say something wrong. ______

Thanks a lot. ______

I really appreciate that. ______

Other expressions: ______

Find as many alternative ways to say each phrase as possible

SIGN LANGUAGE

With little or no ability to speak the language of your host country, you can still communicate. Be as creative as possible in using gestures and objects to get across your ideas. Your efforts may motivate others who do not speak your language to do the same, and you may be pleasantly surprised at how much rapport can develop with few words.

Examples:

Exchange names. (Point to self, point to other and look quizzical.)

Describe family. (Use drawings, fingers, mime.)

Describe home and hometown. (Use drawings, gestures such as big, small, near, far, numbers, and maps to show location and names of nearby cities.)

Tell about things you like to do (with a smile, mime sports and other activities, etc.)

Tell about some things you don't particularly enjoy doing (with a frown or sad face).

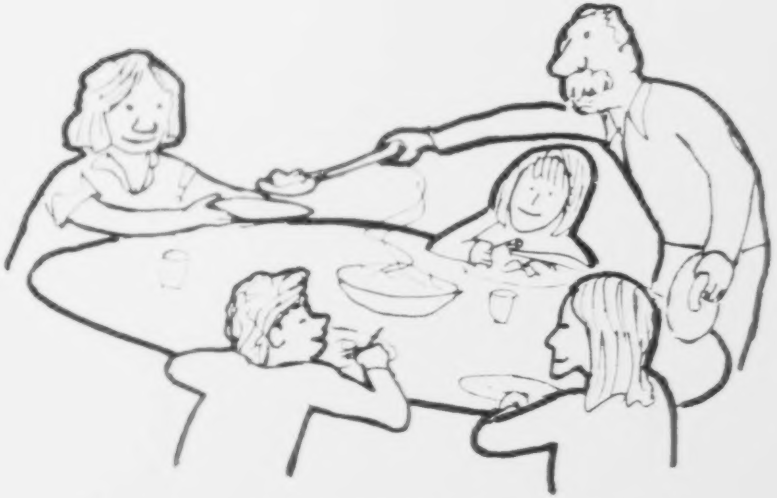
Tell someone where you're going, what you're doing, where you live. (Try to find out the same information from the other person.)

Use a map, drawings and gestures to show that you are living with a family, studying (what?), working (as what?).

At first, the exaggeration necessary for non-verbal communication may make you uncomfortable, but the more you practice, the easier it will be. As people try to explain their thoughts and teach you, you'll hear new words and phrases. Try to focus on these words and repeat them to confirm your understanding and pronunciation. Gradually, the non-verbal exchanges will become more verbal, and you will begin to build a repertoire of useful vocabulary and expressions in your new language.

A written or taped journal may also help you keep track of what you learn.

LIVING WITH YOUR FAMILY



"The important thing that happened to me involved meaningful relationships with people. . . . My Italian mother was warm, loving and giving; that we understood one another transcended language."

Experimenter to Italy, 1982

"I loved my family and homestay community. They were wonderful to me in every way. This summer was absolutely fantastic and I wish it had never ended . . ."

Experimenter to Spain, 1981

A UNIQUE EXPERIENCE

YOUR HOST FAMILY

Living with your family will be the most rewarding part of your experience. Many people travel abroad each year--as tourists, businesspeople, diplomats. But few have the opportunity to enter someone's home and be treated as a member of a family. This means that when you leave you can take with you not only souvenirs, but more importantly a relationship which can last a lifetime! Living with a family provides this opportunity, but a lot depends on you.

LEARNING & SHARING

Family participation is a two-way experience. You can learn from the family, just as they may also learn from you. However, remember you bear the major responsibility since you chose to become a member of their family, and not the other way around. You came to learn and not to teach. But if they show interest in learning about you and your language, by all means share.

COURTESY & ETHICS

A word of caution. Since cultures differ, you must be careful as you explore not to ask questions or do things which are inappropriate. For example, there may be rooms in the house you shouldn't enter; it may not be o.k. to help yourself to food from the refrigerator, or there may be certain topics that are never discussed. Try to find out what is all right and what isn't. Remember--what was fine at home may not be fine now, since courtesy and ethics often vary from home to home and culture to culture.

AT THE BEGINNING . . .

At the beginning I felt extremely lonely and far away from my family and friends. I thought I would never make it through. I really didn't know what I'd do.

However, I was here and I realized that I'd come to "experiment" in another life. Then I decided to try to do my best . . . I decided that I was here to learn and I started to get involved in the exciting process of trying to learn everything about everything. Above all, I started to adjust my mind to new values . . . I kept observing people and things and I finally learned who I am, what I like, what I dislike, what I want to do.

At the beginning of the stay, I was always fighting with my brother. However, I talked it over with my whole family and my brother himself, and I came to understand that was just in his nature, his personality. Later we got along together quite well because I knew him and I was able to accept him and live with him.

. . . I FELT LONELY

My sister was really nice when we were by ourselves, but when there were more people around us she was different. Sometimes she said things that hurt; I know she didn't do it intentionally, but she did it. One day after she said one of these things to me, I just went to my room and started to cry. The only person who noticed it was my mom. She was very sensitive, a great mom. She went back to my room to ask me what the problem was. I don't usually like to admit I have problems, but I finally told her about Julie. Then Julie came to talk to me and we started crying together, and that's when I realized she would never do anything to hurt me, on purpose at least. She did it because she grew up in a family that teases a lot and she didn't realize she was hurting me.

As I learned to be more patient and open-minded, I got closer to Julie and now I'm really going to miss her.

Remember, it's important to solve any problem, even the smallest one, because that's the easiest one to solve. If you let them get big, it turns out to be a different situation.

Experimenter to the U.S., 1981

JEALOUS BROTHER RESENTS ATTENTION

DEAR ADDIE: My host brothers and sisters are jealous of all the attention their Mom and Dad give me. My host parents have worked hard to make me feel comfortable in their home and I really appreciate it. I think my host brothers and sisters are mean.

"Mother's Pet"

DEAR MOTHER'S PET: Don't be angry with your host brothers and sisters. This may be the first time they have heard someone else call their parents Mom and Dad. It would probably be difficult for you if you were in the same situation in your own family. Talk to them about your feelings and let them know how nice it is for you to feel a part of their family.

DEAR ADDIE: My host family lives on a farm 25 miles from the nearest town. I come from the capital city of my country and am used to a lot of action. It's so boring here. What should I do?

"Bored in the Country"

DEAR BORED IN THE COUNTRY: There really are lots of things to do no matter what the setting. For some ideas of ways to explore your new community see the Exploring the Community section of your Manual.

DEAR ADDIE: I expected my host family sister would be someone I could hang out with and do things with. But she turned out to be a real nut. We have no common interests. What should I do?

"Stuck with a Nerd"
(S.W.A.N.)

DEAR S.W.A.N.: I cannot believe that you can't find one single interest that you and your host family sister share. I refuse to believe your interests are so limited. Also, look at your other options. You don't have to spend all your time with your host sister. Get out and make other friends in the community. Visit local agencies and community clubs. Stop feeling sorry for yourself.

DEAR ADDIE: My family at home are very trusting. I can come and go whenever I like. My host family is completely different. I feel like they don't trust me at all. They insist I come home by 10:00. They continually pester me with questions about where I'm going, who I'm going with, and what I'll be doing. I feel like I'm -

"Under Lock and Key"

DEAR UNDER LOCK AND KEY: Remember you have spent years building a trusting relationship with your own parents. Your host family have not had that time to get to know you. They feel responsible for your safety. Also, expectations of children vary greatly from family to family and from culture to culture. Try to find out if the new "rules" in your host family are typical of other families. If you are careful to always keep your host family informed of what you are doing, they may soon develop the trusting relationship you'd like.

DEAR ADDIE: The food that my host family serves is just awful. They eat things that we would NEVER eat at home. I can't stand to look at it or smell it much less put it in my mouth. Sign me,

"Starving"

DEAR STARVING: It is difficult to adjust to new food, especially when it looks and smells so different from what you're accustomed to. However, if you try some, you may be surprised at how good it is. If, on the other hand, there is something you feel you just can't eat, politely refuse it and take a lot of the other food. If there is a food that really makes you sick, explain to your host mother that you are allergic to that food and she will probably try to cook something you can eat.

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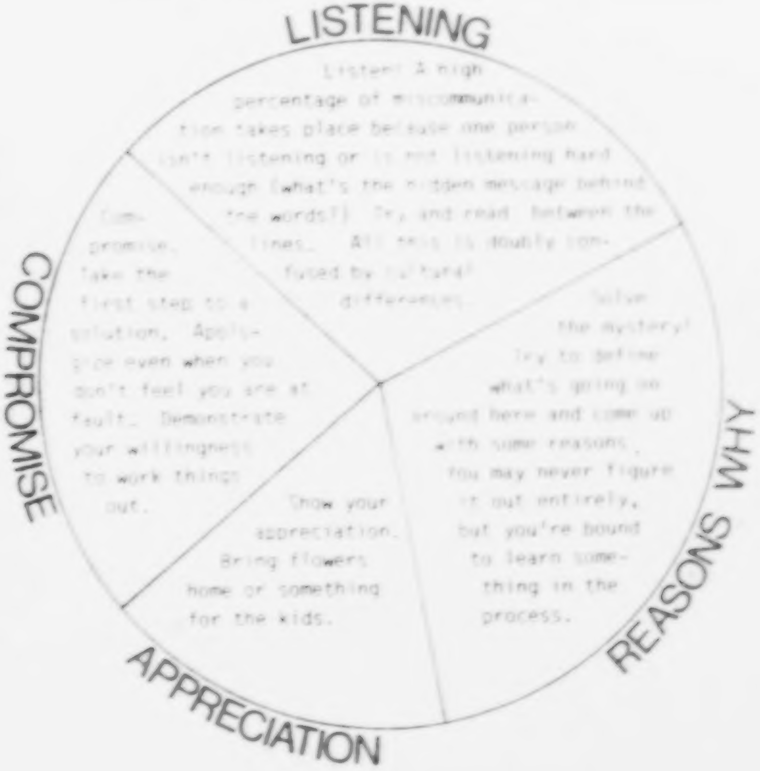
JUST IN CASE

PROBLEMS DO ARISE

In the beginning it's going to be hard. If you have any problems, don't just lock yourself in your room–talk to other people. Experimenter to the U.S.



Listen! A high percentage of miscommunication takes place because one person isn't listening or is not listening hard enough (what's the hidden message behind the words?). Try and read between the lines. All this is doubly confused by cultural differences.

Solve the mystery! Try to define what's going on around here and come up with some reasons. You may never figure it out entirely, but you're bound to learn something in the process.

Show your appreciation. Bring flowers home or something for the kids.

Compromise. Take the first step to a solution. Apologize even when you don't feel you are at fault. Demonstrate your willingness to work things out.

Contrary to the general tendency, ignoring a problem usually does NOT MAKE IT GO AWAY.

BRAINSTORMING

Define the situation (on the left).

List some solutions (on the right).

Check off the ones that seem most practical.

Choose one and try it! (Remember, doing something will probably make you feel better than doing nothing!)

WHAT I FEEL/THINK	WHAT I CAN DO ABOUT IT
Example: I'm tired of playing with the young kids in the family. They're driving me crazy.	- I'll spend an hour a day playing with the children and that's all. - I'll tell my host parents I need more time alone and ask their help. - I'll use my time with the kids to improve my new language.

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HOST FAMILIES SPEAK

The following is drawn from a list of concerns often mentioned by host families. **HAVE YOU:**

☐ Acted as though you are a paying guest; failed to show appreciation?

☐ Returned home very late at night?

☐ Neglected to inform your family of changes in plans, late arrivals, or absences from home?

☐ Been so busy you had no time to spend with your family; failed to help with chores?

☐ Neglected the local cultural resources; spent too much time reading, writing letters, etc.?

☐ Used the telephone or bathroom excessively?

☐ Come to the table inappropriately dressed?

☐ Slept too late in the morning?

☐ Failed to speak your host's language in the company of hosts?

☐ Put your major interest in your own group rather than your family?

> "I've learned how to get along better with people by forgetting how I feel for the moment and thinking about them and how they might feel.
>
> Gina Marie Silva, Experimenter, 1983

MIDWAY!

Midway through your stay, read and answer these questions as honestly as you can.

- On the basis of your experience so far list 3 things that you think your host family has learned and 3 things that your host family still doesn't understand about you.
- List 3 things that you have learned and 3 that you still don't understand about them.
- What has been your greatest challenge so far? How have you tried to meet this challenge?
- Is there any part of your homestay that has turned out to be a disappointment? Is there a part that is better than expected?
- What can you do about any of the above that will improve the rest of your experience?
- Look again at your Field Plan (Part II). What new goals do you want to set for the remainder of your stay?

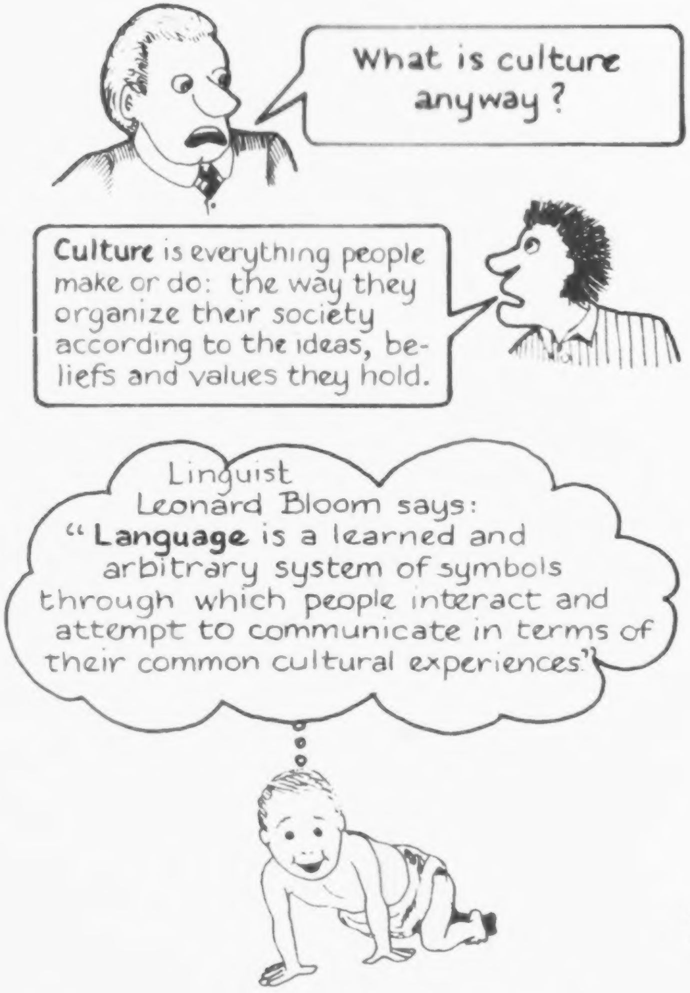
	NONE OF THE TIME	SOME OF THE TIME	ALL OF THE TIME
I get along with my family	____	____	____
I use the host language	____	____	____
I am accepted by host friends and family	____	____	____
I feel relaxed and comfortable	____	____	____
I like being with people from my host country	____	____	____

EXPLORING THE COMMUNITY

"I believe that each day of our lives can be used as a learning experience whether it is simple or complex. It is up to each individual as to whether he or she utilizes this potential for learning in each situation . . . I attempt to always keep an open mind and a positive attitude. During my 'experiment' I found this was a valuable tool to carry with me not only into the homes of the Japanese families, but throughout the rest of my life as well."

Kathy Ward, Experimenter to Japan, 1983

A WORD ABOUT LANGUAGE AND CULTURE


What is culture anyway?
Culture is everything people make or do: the way they organize their society according to the ideas, beliefs and values they hold.
Linguist Leonard Bloom says: "**Language** is a learned and arbitrary system of symbols through which people interact and attempt to communicate in terms of their common cultural experiences."

SOME WAYS

The ways you can learn about your new language and culture are obviously limited by your language ability. But even with limited language you can still do a lot.

YOU CAN:

PASSIVE WAYS	OBSERVE→	How people interact with each other. Who talks to whom. Note nonverbal gestures.
	LISTEN→	To conversations and to the radio. Can you tell what topic is being discussed? What helps you understand? The tone, gestures, other clues?
	WATCH→	TV and movies.
	READ→	Books, magazines, comic books, ads, newspapers, signs, and posters. What can you learn from these?
	ASK→	Questions of other people; start family discussions; showing interest and curiosity will go a long way.
ACTIVE WAYS	PARTICIPATE→	In as many events and activities as you can.

N.A.P.I.-K.E.P.R.A.

Living with a family provides a good way to learn about the culture through the eyes of people who are a part of it. Everyday routines provide lots of opportunities.

A more systematic approach to community exploration is outlined in the following pages. Some people refer to it as N.A.P.I./K.E.P.R.A. which stands for:

N - Natural Environment
A - Artifacts
P - People
I - Information (Communication)

K - Kinship
E - Economy
P - Politics
R - Religion
A - Associations

You can choose any area and explore as many aspects of it as you wish. You don't need to go in order. You may, for example, want to find out about dating customs in your host culture. Look in the People section. Continue with your other interests. You can use these suggestions and add your own. This will give you a start, but your options are limitless.

WHAT DO YOU WANT TO FIND OUT?

WHERE CAN YOU START?

NATURAL ENVIRONMENT

Areas for Exploration:

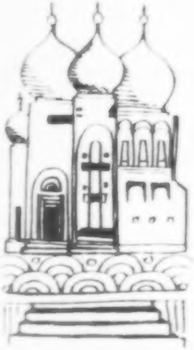
- the terrain
- the climate
- rivers and other bodies of water
- altitude
- vegetation and wildlife
- other?

1 TAKE A WALK AROUND YOUR NEIGHBORHOOD with a friend or family member. Note similarities and differences to your neighborhood at home.

Similarities	Differences

NATURAL ENVIRONMENT

2 EXAMINE THE BUILDINGS IN YOUR TOWN. What materials are commonly used in construction? Trace these to their source. How old are the buildings called "old"? What attitudes do people have toward old things? What do they consider "new" and "modern?"



3 GO TO THE HIGHEST VANTAGE POINT of your town. Look at how the city is laid out. Identify which geographical features have affected its growth and why. Just by looking, what can you determine about the history of the town's development?

NATURAL ENVIRONMENT

New Vocabulary and Phrases Encountered

Interesting Observations about Language or Culture

What I'd Like to Know More About

What I Learned that I Didn't Expect to

> "When someone is seeking, it happens quite easily that he only sees the thing that he is seeking, that he is unable to find anything, unable to absorb anything, because he is only thinking of the thing he is seeking."
>
> Herman Hesse

ARTIFACTS

Areas for Exploration:

- the layout of your city
- house construction
- clothes
- things in your house
- items sold in markets
- objects treasured or discarded
- other?

1 WHAT ITEMS ARE TREASURED or valued by your host family? What is thrown out?

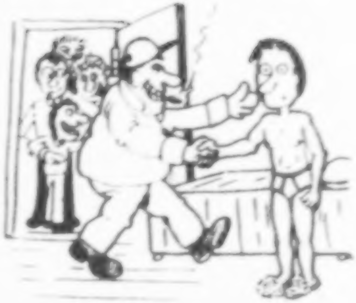
2 TALK WITH A HOST FRIEND ABOUT GIFT-GIVING. On what occasions are they given? Who gives to whom? What gifts are typically given? Are there any gifts that you should not give? How do people receive gifts? Do they open them in front of you or save them until later? How do they express thanks? Try to observe both verbal and nonverbal expressions. Compare to gift-giving practices in your own country.

ARTIFACTS

3 WALK AROUND THE HOME and observe the layout of the rooms.

Name of Room	Its Use; Who Uses It/When	Interesting Objects in Room/Function

What status does "my room" have? How important are doors in defending one's private space? Are they kept open or closed? How do members of the family achieve privacy?



ARTIFACTS

New Vocabulary and Phrases Encountered

Interesting Observations about Language or Culture

What I'd Like to Know More About

What I Learned that I Didn't Expect to

PEOPLE

Areas for Exploration:

- population and distribution
- social classes and neighborhoods
- ethnic or other minorities
- beliefs, values, attitudes

1 BY TALKING WITH A HOST FRIEND learn as much as you can about the population. What ethnic groups make it up? What is their status and impact on their community? Are minority rights protected?

2 MANY CULTURES HAVE AN EXPRESSION similar to "make yourself at home." What does this mean? What does "guest" mean? What are the responsibilities of a guest? What should one normally offer to do?

Estás en tu casa.

Faites comme chez vous.

Fai come a casa tua.

PEOPLE

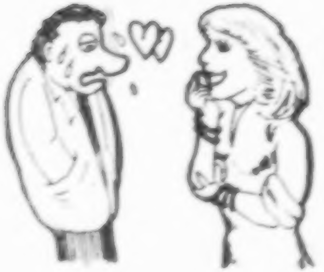
3 LIST SOME VALUES, ATTITUDES, OR BELIEFS you have discovered in the host culture similar to your own. What are some that are different? Review the times you've encountered behavior that you didn't understand.

That's the way the cookie crumbles!

C'est la vie!

¡Que será, será!

Similar Beliefs	Different Beliefs



4 FIND OUT FROM A HOST FRIEND how you would ask a person of the opposite sex to go out on a date. Under what conditions would you accept a similar invitation? What are the implications of the words "boyfriend" and "girlfriend?"

PEOPLE

New Vocabulary and Phrases Encountered

Interesting Observations about Language or Culture

What I'd Like to Know More About

What I Learned that I Didn't Expect to

INFORMATION

Areas for Exploration:

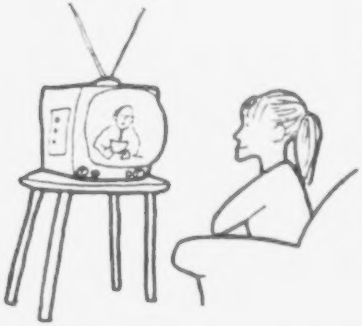
- communication systems, national and local
- the media, current issues
- family stories and gossip
-
-

1

OBSERVE PEOPLE ON THE PHONE. What do they say when they answer? What polite phrases are used? How do you close a conversation? How do you use public phones? Do you need special coins?

- Answer the phone.
- Call a friend.
- Call a cinema and find out what's playing.

2



WATCH THE NEWS ON T.V. Or, listen to it on the radio for a number of days. What are the top news stories? What current issues most challenge existing social norms (drugs, homosexuality)? Are you able to discuss these issues with your family?

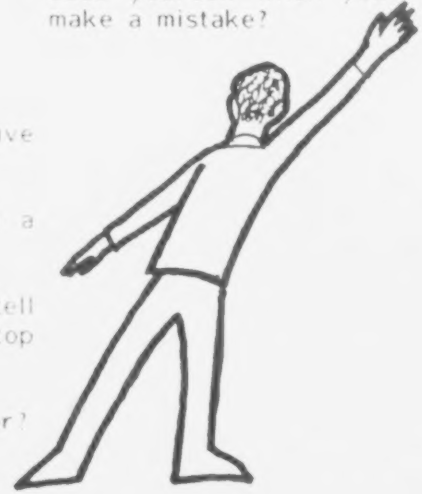
INFORMATION

3 OBSERVE THE WAY YOUR FAMILY INTERACTS. What topics are discussed at meals? Who talks? How does the behavior of children compare with that of your siblings? Are there more, fewer, or different rules? How do family members express approval, delight, anger?

4 WHEN TRAVELING BY PUBLIC TRANSPORTATION observe how you hail a bus or taxi. Do you need correct change? What is considered an unreasonably large bill to give? Do you tip? What do you say during these transactions? How do you excuse yourself when you make a mistake?

Can you:

- Ask for and receive street directions?
- Give an address (to a taxi driver)?
- Ask a bus driver to tell you when it's your stop (when to get off)?
- Ask for a bus transfer?



INFORMATION

New Vocabulary and Phrases Encountered

What I'd Like to Know More About

Interesting Observations about Language or Culture

What I Learned that I Didn't Expect to

KINSHIP

Areas for Exploration:

- how families are organized
- how people are related
- roles and authority
- genealogy
- lines of succession

1 DRAW A FAMILY TREE to show how the members of your host family are related. Ask someone in your host family to explain the names and relationship of family members.

KINSHIP

2 THROUGH YOUR OBSERVATIONS AND DISCUSSIONS, compare your family at home with your host family in some of the following ways:

YOUR FAMILY		HOST FAMILY
	How are decisions made?	
	Who is responsible for upkeep of the house? Inside/Outside?	
	What household responsibilities do children have?	
	Describe the relationships with relatives. Do grandparents live with the family?	
	How does the family spend leisure time?	
	What are important family events and how are they celebrated?	

3 DISCUSS WITH YOUR FAMILY HOW TWO PEOPLE MEET, become engaged, marry, and set up housekeeping. Make a list of vocabulary that refers to the various aspects of weddings, receptions, etc. At what age do people typically marry?

KINSHIP

New Vocabulary and Phrases Encountered

Interesting Observations about Language or Culture

What I'd Like to Know More About

What I Learned that I Didn't Expect to

ECONOMY

Areas for Exploration:

- what are occupations of each family member
- who works, who oversees finances
- what products are acquired
- how dispensable are items
- what is costly, what is inexpensive
- how do they prefer to spend their money

1 EXAMINE THE CURRENCY and notice any significant scenes or portraits found on the coins and paper money. Ask a member of your host family or community to explain their significance.

2 OBSERVE OR FIND OUT FROM A FRIEND WHAT KIND OF INDUSTRIES ARE IN YOUR TOWN OR AREA. What is produced/grown? Where is it sold? Try to visit one of the local industries.

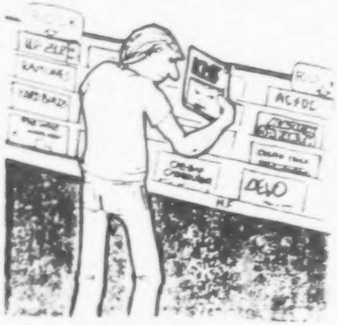
3 DO PEOPLE IN YOUR HOST COUNTRY BARGAIN FOR ITEMS? Ask someone to help you with bargaining techniques and any necessary expressions in the new language.

ECONOMY

4 LIST OCCUPATIONS that you have observed people working at since you arrived.

OCCUPATION (IN YOUR OWN LANGUAGE)	OCCUPATION (IN YOUR NEW LANGUAGE)	WHAT JOB INVOLVES (DESCRIBE IN NEW LANGUAGE)

Interview people about their jobs. What do they like most/least?



5 WHAT KINDS OF THINGS DOES YOUR FAMILY USUALLY BUY? Which are necessities? Which are luxuries? Where do teenagers get their spending money? How do they spend it? What do people do to splurge or celebrate?

ECONOMY

New Vocabulary and Phrases Encountered

Interesting Observations about Language or Culture

What I'd Like to Know More About

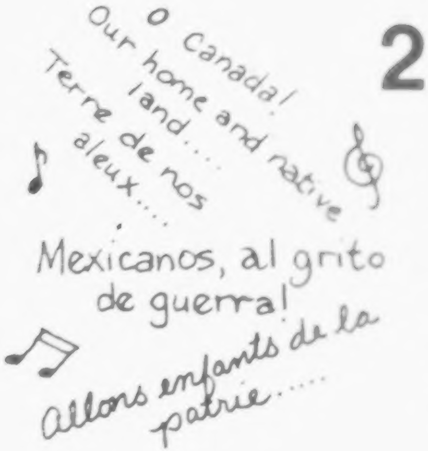
What I Learned that I Didn't Expect to

POLITICS

Areas for Exploration:

- national and local government
- national and local laws
- political affiliations
- who/what groups have power and authority
- how people view the government

1 FIND OUT FROM PEOPLE of varying ages, sex, educational backgrounds, and religious convictions whom they consider the nation's heroes and heroines. Why are these people admired.


O Canada!
Our home and native land....
Terre de nos aleux....
Mexicanos, al grito de guerra!
Allons enfants de la patrie.....

2 LEARN THE WORDS OF THE NATIONAL ANTHEM, pledge of allegiance and other well known national mottos. Investigate the background of each. When are they used? Where? By whom? What is the significance of the words? Are there comparable sayings used in your homeland?

POLITICS

3 FIND OUT ABOUT ANY POLITICAL MEETINGS in your community and see if you can attend. (Consider your host family's opinion, safety, etc.) Of interest might be: the polls on election day; a protest, demonstration or rally concerning a particular cause; school board meetings; legislative sessions . . . .

4 LOOK FOR EXPRESSIONS OF POLITICAL OPINION IN THE MEDIA: Check editorials. Who reads different newspapers? How reliable is reporting considered to be (by whom)? How influential are each in forming public opinion?

5 LOOK FOR REFERENCES TO GOVERNMENT IN POPULAR MUSIC, talk shows, literature, and comedy, etc. How open/critical/exaggerated etc. are these? What issues/individuals are mentioned most?

What do your observations suggest about free speech and the relationship of people to government in your host country?

POLITICS

New Vocabulary and Phrases Encountered

Interesting Observations about Language or Culture

What I'd Like to Know More About

What I Learned that I Didn't Expect to

RELIGION

Areas for Exploration:

- religious groups and their beliefs
- celebrations and observances
- attitudes and beliefs concerning the supernatural and the spiritual
- how your family views other religious groups

1 ATTEND A LOCAL RELIGIOUS SERVICE. Observe the building and its significant features. Observe the rituals. What objects are used in the service? Do any of these appear in your host family home?

2 WHAT RELIGION IS YOUR HOST FAMILY? In what ways is it similar to or different from your own? Ask a member of your family or a friend about their religion: what does she or he believe? What religious ceremonies are observed during the year? How? What religious holidays are observed? How? What is his or her attitude toward other religious groups?

3 THROUGH OBSERVATIONS AND DISCUSSIONS, IDENTIFY IN WHAT WAY RELIGIOUS BELIEFS INFLUENCE PEOPLE in their everyday lives. What is the government's relation to religious practice? How does it affect educational institutions?

RELIGION

New Vocabulary and Phrases Encountered

Interesting Observations about Language or Culture

What I'd Like to Know More About

What I Learned that I Didn't Expect to

ASSOCIATIONS

Areas for Exploration:

- health systems
- educational systems
- holidays/traditions
- sports and games
-

1 VISIT A SCHOOL. Compare it with a school in your own country in the following ways:

HOSTS		HOME
	Size of Classes	
	Dress	
	Class Atmosphere	
	Teacher/Student Relationship	
	Seating Arrangement	
	Other	

How is the educational system organized? How is it paid for? What percentage of the population finishes grade school, high school, college?

ASSOCIATIONS

2 WHERE DOES YOUR FAMILY GO FOR HEALTH CARE? What home remedies do they recommend? What proverbs are commonly used that typify their attitude toward health? What is the attitude of people toward pain and suffering? What are typical recurring health problems within your host country?

3 HOW ARE HOLIDAYS CELEBRATED? Birthdays? Namedays? Are there special songs, gifts, greetings, food and rituals? What is the significance of each of these occasions?

HOW DO YOU ACT when associating with people in an official capacity (customs officers, policemen, etc.) Are there special titles of address, forms of speech, "bribes" or tips which are expected in certain situations? 4

ASSOCIATIONS

New Vocabulary and Phrases Encountered

What I'd Like to Know More About

Interesting Observations about Language or Culture

What I Learned that I Didn't Expect to

A HISTORICAL PERSPECTIVE

Some people place a great deal of importance on their past. This is often true in societies which maintain a great deal of tradition. In other cultures, people may not place as much value on the past as they do on the future. What people value is often reflected in many ways.

Areas for Exploration:

- family history and traditions
- historical spots in your town
- museums and tourist attractions

1 FIND OUT what your family members know about their own past. What do they know about the history of their town? About their country?

2 LOOK FOR signs of how history is preserved in your town. Do they renovate or demolish old buildings? How do they accommodate traffic and parking needs?

3 VISIT any local museums, libraries, tourist attractions. Talk to the curator or librarian. Try to find out what you can about the town from their own knowledge.

A HISTORICAL PERSPECTIVE

New Vocabulary and Phrases Encountered

Interesting Observations about Language or Culture

What I'd Like to Know More About

What I Learned that I Didn't Expect to

ADAPTING

> "I've often thought there ought to be a manual to hand to little kids, telling them what kind of planet they're on . . . called 'Welcome to Earth' . . . and one thing I would really like to tell them about is cultural relativity. I didn't learn until I was in college about all the other cultures, and I should have learned in first grade.
>
> A first grader should understand that his or her culture isn't a rational invention; that there are thousands o. other cultures and they all work pretty well; that all cultures function on faith rather than truth; that there are lots of alternatives to our own society. . . . Cultural relativity is defensible, attractive. It's a source of hope. It means we don't have to continue this way if we don't like it.
>
> Kurt Vonnegut, Jr.

CULTURE SHOCK

Culture shock is a normal part of living abroad. It is neither bad nor good; it just is. It affects some people more than others. It may affect both you and your host family. What exactly is culture shock?

When you spend your whole life in one culture, you have an unconscious belief that your values, attitudes, and way of perceiving the worldare "right." When you live for a time in another culture, your beliefs may come into conflict with people of your host country who, not surprisingly, feel the same way. This conflict will probably not happen immediately or quickly, but will build up so gradually that you may not even notice it at all. Some of the symptoms of culture shock are:

- extreme tiredness
- extreme homesickness
- a tendency to stereotype individuals in the host culture
- a tendency to want to spend all your time with people of your own culture speaking your own language
- reading all day
- extreme boredom and lack of energy
- feeling irritable and confused
- a tendency to talk negatively about the host culture or to blame everything that goes wrong on "them."

HOW'S IT GOING?

Adapting to another culture is usually fun and exciting. But sometimes there are difficult moments too. Think about the cycle of ups and downs since you arrived. What caused these? What can you do to change a difficult moment into an exciting or enjoyable one? What have you done in the past when you're down? Taken a walk . . . talked to a friend? (Review Part II; What to Expect.)

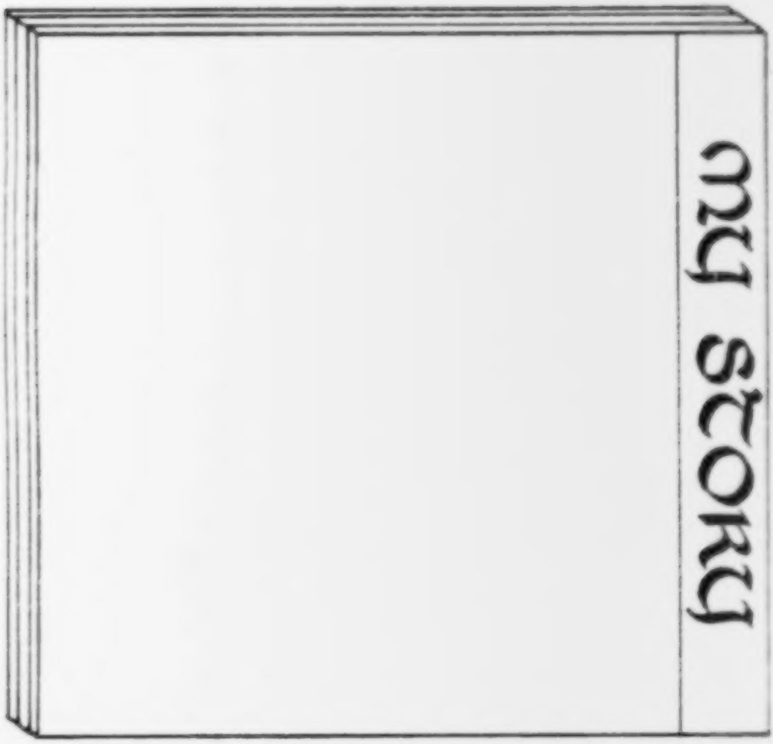
UP OK DOWN						
DATE			MID-POINT			

TURN A CRISIS INTO AN ADVENTURE! EXPECT THE UNEXPECTED!

MIS/UNDERSTANDING

Choose something that happened to you which illustrates a misunderstanding that took place because of differing cultural attitudes, beliefs, or values.

What happened?
Why?
What did you learn?
Would you do anything differently next time?



BEYOND STEREOTYPES

Before you arrived, you probably already had some ideas about your hosts. These ideas were based on readings, movies, TV, and through talks with others who knew something about the culture. Such generalizations are stereotypes which often turn out to be inaccurate. You may already have discovered this for yourself.

Consider any stereotypes you came with and how they may have changed during your stay:

LIST SOME IMPRESSIONS YOU HAD OF YOUR HOSTS BEFORE ARRIVAL.	DO THESE STILL HOLD TRUE?	WHAT DOES A HOST FRIEND THINK ABOUT YOUR FIRST IMPRESSIONS?
Ex: Punctuality isn't important.	Seems true; people always arrive late at parties.	We expect to arrive about 1-1½ hours later than the stated time for parties; after all, the host needs time to get everything ready, but we must be on time for school and business appointments.

LIST SOME IMPRESSIONS YOU HAD OF YOUR HOSTS BEFORE ARRIVAL.	DO THESE STILL HOLD TRUE?	WHAT DOES A HOST FRIEND THINK ABOUT YOUR IMPRESSIONS?

Do this exercise again examining the stereotypes your host family members had of you.

NOTE: Stereotypes which do not change even after direct personal experience are prejudices. Examine any stereotypes which have not changed at all and consider whether these are "pre-judgments" you may still be holding on to.

WELTANSCHAUUNG

A GERMAN WORD EXPLAINED

Literally translated, "Weltanschauung" means "world view" . . . that is, all the attitudes, beliefs and values we have that affect how we perceive what's right and what's wrong in the world. By now, your world view may be changing into a more multicultural one. What is a multicultural world view?

> "The multicultural person recognizes, accepts and appreciates the differences that lie between people of different cultures while accepting the basic unity of all human beings."
>
> Peter Adler
> "Beyond Cultural Identity"

Make a list of cultural similarities and differences between your own and your host cultures. Star the differences that you feel are admirable and that you would like to incorporate into your world view.

Similarities	Differences

MEASURING CHANGE

1. What have you learned about yourself that you didn't know before you left home?

2. What have you learned about your own family and the community where you live?

3. Look at the Field Plan you made in Part II. Did you accomplish your goals?

4. In what one way could the world be a better place? What can you personally do to affect that change?

GOING HOME

You're about to leave your host family and your host community and return home. You're probably beginning to think ahead to returning to your old way of life.

WHAT WILL YOU MISS MOST ABOUT YOUR HOST COUNTRY?

HOW DO YOU PLAN TO STAY IN TOUCH WITH YOUR HOST FAMILY?

WHAT ARE YOU MOST LOOKING FORWARD TO?

- What people?
- What things?
- What places?
- What activities?

WHAT CONCERNS DO YOU HAVE?

- Have changes taken place in family or friends while you were away?
- Have changes taken place in you?
- How will these changes affect your return?

Ithaka

When you set out for Ithaka
ask that your way be long,
full of adventure, full of instruction.
The Laistrygonians and the Cyclops,
angry Poseidon – do not fear them:
such as these you will never find
as long as your thought is loft, as long as a rare
emotion touch your spirit and your body.
The Laistrygonians and the Cyclops,
angry Poseidon – you will not meet them
unless you carry them in your soul,
unless your soul raise them up before you.

Ask that your way be long.
At many a summer dawn to enter
– with what gratitude, what joy –
ports seen for the first time,
to stop at Phoenician trading centres,
and to buy good merchandise,
mother-of-pearl and coral, amber and ebony,
and sensuous perfumes of every kind,
sensuous perfumes as lavishly as you can;
to visit many Egyptian cities,
to gather stores of knowledge from the learned.

Have Ithaka always in your mind.
Your arrival there is what you are destined for.
But don't in the least hurry the journey.
Better it last for years,
so that when you reach the island you are old,
rich with all you have gained on the way,
not expecting Ithaka to give you wealth.
Ithaka gave you the splendid journey.
Without her you would not have set out.
She hasn't anything else to give you.

And if you find her poor, Ithaka hasn't deceived you.
So wise have you become, of such experience,
that already you'll have understood what these Ithakas
mean.

C. P. CAVAFY

A Language-Culture Lesson

This sample language-culture lesson is based on materials found in Part III: Getting the Picture.

Reference: Part III: Getting the Picture, "NAPI/KEPRA" (Information, #1--The Phone), p. 39

Time Needed: 1 hour

Lesson Outline:

(A) VOCABULARY & STRUCTURES	(B) LANGUAGE FUNCTIONS	(C) CULTURAL IMPLICATIONS	(D) FIELD TECHNIQUES
Commands (ex: Take the phone off the hook.) Modals (ex: Can I help you? May I take a message?)	Participants can - answer the phone - take a message - get information by phone - follow printed instructions	Appropriate phone communication	Using the phone and the phone book as resources Following instructions to perform a task

General Activities:

1 Role play various phone situations.

2 Give participants directions for using a pay phone in the TL. Participants practice giving and following directions; for example:

How to make a local call

- take the phone off the hook
- deposit five cents
- listen for the dial tone

Focused Activities:

Working with (A) Language and Structures

1. Modals--Present CAN/MAY and their possible meanings and forms.
2. Imperatives--Present command forms and vocabulary dealing with the operation "making a local call."

Working with (B) Language Functions

1. Have participants listen to one or two short recordings of sample taped telephone calls. As a group they should figure out how to say five necessary phone phrases:
   - a greeting
   - Is__________there? May I speak with __________?
   - __________is not here right now.
   - May I take a message?
   - a closing
2. After checking accuracy, participants may practice short dialogues of their own choosing by using these phrases with a partner.

Working with (C) Cultural Implications

Explain and demonstrate to the group what constitutes rudeness in phone etiquette.

Working with (D) Field Techniques

1. Discuss what kind of information may be obtained from a phone book and over the phone in the host country.
2. Have students work in pairs to produce the directions for a simple operation:
   - setting an alarm clock
   - making espresso coffee
   - sending a postcard

3. Have groups exchange instructions and practice following directions. Discuss in what situations it might be necessary to follow printed instructions. What would you do if you came to an item you could not understand?

4

Re-Entry

Preliminaries

Goals--The goals of the re-entry phase are to help participants

- recognize what they have gained from their experience,
- identify cross-cultural skills relevant to their lives, and
- begin thinking as global citizens.

Ways to Use Part IV--As leader you can

- give Part IV to group members to work through individually after returning home.
- do exercises with your group while still in-country and just immediately prior to departure to prepare them for their return.
- conduct re-entry orientation at a formal site.
- continue focusing on re-entry after returning home in cases where you will have the students in a class.

A Model Re-Entry Orientation Plan

Return to one's home culture is sometimes more difficult than entry into a foreign culture. Traditionally, very little attention was given to the re-entry process because readjustment problems were not expected.

As the actual return date approaches, suggestions listed in "Ways to Use Part IV" above will help you decide what is most appropriate to your situation. The three model sessions below can be used in a similar way as the ten sessions outlined in Part II. Many of the principles in Part II can be applied to Part IV since re-entering a culture is similar to entering a culture for the first time.

I.	II.	III.	IV.	V.
SESSION & CONTENT	**TECHNIQUE**	**REFERENCE MATERIAL**	**LENGTH**	**TIME**
I. How Have I Changed?	Exercise & Discussion	O.G. pp. 65-66 F.G. IV pp. 4-6	1½ Hours	_____ to _____
II. Return Adjustment	Exercise, Role Play & Presentation	O.G. pp. 67-70 F.G. II p. 5 F.G. IV pp. 12-17	2 Hours	_____ to _____
III. Global Perspectives	Exercise & Discussion	O.G. pp. 71-72 F.G. IV pp. 20-25	1 Hour	_____ to _____

At the end of your re-entry sessions, save time to evaluate the total program from start to finish and to discuss things like logistics, travel, scheduling, program content, group leader, group members, etc.

Remember that the re-entry phase is a crucial part of the total experience. Don't overlook opportunities to discuss its importance or to help participants deal with readjustment issues.

I. How Have I Changed?

Reference: Part IV: Further Developments--"Then and Now," p. 4; "Focus on Changes," p. 6; and "Through This Experience," p. 5

Time Needed: 1½ hours

Objective:

To explore individual changes which occurred during the experience in the host culture.

Procedure:

1 Have participants turn to the "Then and Now" exercise on p. 4 of Part IV: Further Developments.

2 Ask participants to

- draw a picture or symbol or write a word which represents themselves upon their arrival abroad; and
- draw a picture or symbol or write a word that represents them now.

3 Go around the group and have participants describe their representation in terms of changes that took place. Write any changes on a blackboard or flip chart.

4 Refer the group to "Focus on Changes" (p. 6 of Part IV: Further Developments) for an extensive list of changes. Have them check which statements describe how they have changed. Note if more changes may have occured than they initially identified.

Discussion:

1 Have the group discuss how the changes affect

- their return home,
- their relationships to family and friends, and
- their readjustment to school and their home culture.

2 Have the participants fill in the exercise "Through This Experience" on p. 5 of Part IV. Divide them into pairs with someone they do not know well and have them share their answers.

3 Have each pair present a brief summary of the similarities and differences of their answers to the large group.

II. Return Adjustment

A. Adjustment Issues
B. What I Brought Back Home
C. Me...A Global Citizen

Time Needed: 2 hours

Objectives:

1 To help participants identify and examine issues common to the return home.

2 To help participants solve potential re-entry problems by identifying skills developed in entering a new culture.

3 To examine how the intercultural experience affected their view of their role in the global community.

A. ADJUSTMENT ISSUES (I hour)

References: Part II: Focusing, "Fears and Expectations," p. 5; Part IV: Further Developments, "Cousin Maude's Wedding," pp. 12-13

Procedure:

1 Have participants write down one change which occurred in

- their life or themselves during their stay in the host country (it could be the same one they presented in session I), and
- the life of a family member or friend.

2 Go around the group and have each person describe the changes that may be different from the last session.

3 List the changes on a blackboard or flip chart. Ask what issues are common to many people and what issues are different.

4 Return to the "Fears and Expectations" exercise on p. 5 in Part II: Focusing. Have participants list their fears and expectations about returning home. Reinforce the idea that preparing for anxious moments usually helps to resolve them.

5 Break participants into small groups of 3 to 4 people and have them decide on a change issue they would like to practice and simulate in a role play. The role plays should reflect

- how the participants expect others to react upon their return, and
- how they will react to others (for possible ideas of situations to role play, turn to "Cousin Maude's Wedding," pp. 12-13, Part IV: Further Developments).

Discussion:

After the role plays, have the group discuss

- their reactions to the situations and their assessment of solutions provided,
- alternative solutions that weren't role played, and
- how the same issues might be handled in a different culture or family.

B. WHAT I BROUGHT HOME (30 minutes)

Reference: Part IV: Further Developments--"What I Brought Home," p. 16; and "Re-entry: A Variety of Options," p. 14

Procedure:

1 Have participants fill in the exercise entitled "What I Brought Home" (p. 16, Part IV: Further Developments).

2 On a blackboard or flip chart, make a group list of the objects, attitudes, skills and interests the participants brought home. If their list does not include the following, you may want to suggest:

- listening
- observing
- information gathering
- withholding judgment

- recognition of the different ways that people perceive the same situation
- sense of humor
- empathy
- patience
- tolerance of ambiguity
- flexibility
- ability to find alternatives

Discussion:

1 Remind participants that the cross-cultural skills they developed in entering a new culture also applied in their role plays of their return home.

2 Point out "Re-entry: A Variety of Options" on p. 14 of Part IV: Further Developments. Summarize the re-entry options and have the group discuss the different options and skills they displayed in their role plays.

3 Leave the group with the idea that these are skills and options that are useful in entering any new situation and that they can continue to develop and expand their intercultural skills throughout their lives.

C. ME...A GLOBAL CITIZEN (30 minutes)

Reference: Part IV: Further Developments, "Me...A Global Citizen," p.17

Procedure:

1 Have paricipants fill in the exercise "Me...A Global Citizen" on p. 17 of Part IV: Further Developments.

2 In pairs, have them share their definitions of "citizenship" and have them agree on a clear and simple statement that combines their ideas.

3 Have the pairs share their definitions with the large group and have someone write them on a blackboard or flip chart. Discuss the similarities and differences of the definitions. See if the group can agree on a common definition.

4 Have each participant think of one thing, developed as a result of living abroad, that changed their view of the world. Have each one

draw a picture symbolizing that change on a group mural. Have each person describe their picture.

Discussion:

Discuss with students how the international experience affected their views of themselves as global citizens and as members of the global community. Ask them to suggest ways their international experience might continue to influence them throughout their lives.

III. Global Perspectives

Reference: Part IV: Further Developments--"Spaceship Earth," p. 20; "Global Issues," p. 21; "The Web," pp. 22-23; and "Think Globally, Act Locally," p. 25

Time Needed: 1 hour

Objectives:

1 To identify the growing interdependence between countries.

2 To help participants develop awareness of themselves as global citizens.

3 To identify ongoing ways to continue responsible participation as a global citizen.

Procedure:

1 To set the stage for this session, read "Spaceship Earth: What Would You Do?" on p. 20 of Part IV: Further Developments. Have participants imagine themselves in such a predicament and discuss what they would do.

2 Have participants brainstorm a list of global issues. They might want to refer to "Global Issues" on p. 21 of Part IV: Further Developments to see how complete their list is.

3 Have participants turn to "The Web" on pp. 22-23 of Part IV: Further Developments to fill in the inner circle with the 4 global issues which are most important to them. Have them continue to fill in the rest of "The Web."

4 In pairs, have participants share their responses to "The Web."

Discussion:

As a large group discuss

1 What can world governments do to solve these problems?

2 What can people in their community do to solve these problems?

3 What can they themselves do? (Refer to the list in "Think Globally, Act Locally" on p. 25 of Part IV: Further Developments for other ideas of what participants can do.)

The Field Guide

The following insert contains Part IV (Returning Home) of the Field Guide which group members receive for their use.

Part IV

FURTHER DEVELOPMENTS

(Returning Home)

The Experiment in International Living
Brattleboro, Vermont, USA

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PART IV: Further Developments

(Returning Home)

TABLE OF CONTENTS

Going Home Again 1

How Have I Changed? 2

- First Impressions 3
- Then and Now 4
- Through this Experience 5
- Focus on Changes 6
- What's Different? Everything! 7
- What's Different? Me! 8
- Notes 9

Adjustment 10

- It May Be Hard . . . 11
- Cousin Maude's Wedding 12
- Re-entry: A Variety of Options 14
- What I Brought Home 16
- Me: A Global Citizen! 17

Global Perspectives 18

- International Links 19
- Spaceship Earth 20
- Global Issues 21
- The Web 22
- What Does a Global Perspective Require? 24
- Think Globally; Act Locally 25
- Notes 26

GOING HOME AGAIN

You may have heard the expression: "YOU CAN'T GO HOME AGAIN." Many people who have traveled abroad have felt this way. The implication, of course, is not that you can't return home in any physical sense, but simply the recognition that what you return to is not what you left. You have changed (and your family and others may have changed too). Consequently, you may find that the "home" that you took with you in memories no longer matches what you now find.

Even those who have been successful in intercultural situations may find readjusting to home difficult. Surprisingly, returning home requires similar skills to those needed to adjust to the host culture. One of those skills is your ability (and willingness) to "communicate" your experience and feelings so that others can understand.

Now is also a time to consider new perspectives you may have developed. So often, as a result of an intercultural experience, we tend to emphasize differences between our home and host cultures by saying "at home we . . . and over there they. . . ." Although such contrasts may be useful as a starting point, you will probably move beyond them to a broader perspective which recognizes both the distinctive aspects of each culture and the common elements of our human experiences. This would be the beginning of a truly global perspective.

Part IV, Returning Home, has three parts:

How Have I Changed?
Adjustment
Global Perspectives

HOW HAVE I CHANGED?

> "I am very pleased in the changes in myself; I expected to change in the program, but did not realize that I would be able to see the changes so concretely."
>
> Elisabeth Stitt
> Experimenter to Germany,
> 1983

A lot has probably happened while you were away. It may be useful to take some time now to examine changes you have undergone and the way these changes affect you and your interactions with others.

FIRST IMPRESSIONS

During the first days of your return home, you will be able to see old familiar things with your "new eyes." Things you had always taken for granted may now strike you as: surprising, amazing, unusual, strange. . . .

Jot down some of these "first" impressions and how you feel about them while they are fresh in your mind:

Some First Impressions	*How I Feel About Them*

What are some things your family and friends have noticed about you after your return? What comments have they made?

Who Said It	*What They Said*

THEN AND NOW

In the space below, draw a picture or write something that represents you when you arrived abroad. Then draw or write something that represents you now.

Arrival Abroad	*Return Home*

- What major changes have taken place?
- How do these changes affect your return home? Your relations to family and friends? Your adjustment to school and your own culture?

____

____

____

____

____

THROUGH THIS EXPERIENCE

> "I have grown up--I can't really say why now, but perhaps I will know a little later when I can look on my experience as a whole. I am more willing to try new things. I now look at responsibilities not as a burden, but as an aspect of my independence."
>
> Deborah DeFuria,
> Experimenter to Italy, 1983

1. Through this experience, one of the most important things I discovered about myself is ________ ____.
2. One of the most important things I discovered about how to get along with people from other backgrounds is ________________________________ ____.
3. A personal attitude or characteristic that has changed as a result of this experience is _______ ____.
4. One thing about people in my host community that I came to accept with much difficulty is ____ ____.
5. For me the single most difficult aspect of living in another family and community has been ______ ____.

FOCUS ON CHANGES

Put a checkmark by any statements that describe how you have changed.

___ I speak a foreign language better.
___ I know more about another culture.
___ I'm more willing to try new things.
___ I understand the values and lifestyles of my home community better.
___ I am more responsible.
___ I can see my own problems in a broader, more realistic context.
___ I am more willing to share my thoughts and feelings with others.
___ I'm willing to accept other people's way of doing things, even when it's not my way.
___ I am more confident when meeting new people.
___ I am more willing to put myself in someone else's place when making judgments.
___ I am willing to face problems and try to solve them.
___ I understand more fully my own strengths and weaknesses.
___ I am able to ask for help from others.
___ I have a greater respect and appreciation for my natural family.
___ I am willing to take risks and make mistakes.
___ I am able to learn about people and situations by listening and observing.
___ I am able to maintain my sense of humor in difficult situations.
___ I am more confident about the decisions I make.
___ I have a better understanding of problems and issues that affect people throughout the world.

WHAT'S DIFFERENT? EVERYTHING!

In your absence some things may have changed back home. Think about the following:

Have clothing or hair styles changed while you were away? What new records or movies are popular?

Have any friends or family members moved during your absence? What other significant changes have taken place in the lives of others whom you are close to?

Walk around your town. Are there any new stores or businesses? Have any old buildings been torn down or renovated?

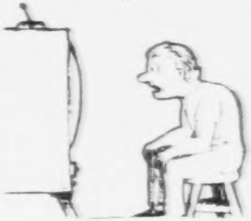
Cat's Pajamas
FAR OUT
Totally Awesome!

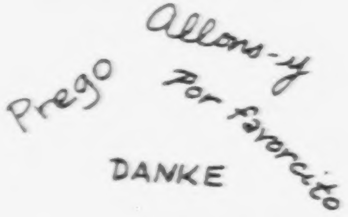
What new words or expressions are your friends using that have become popular since you left?

WHAT'S DIFFERENT? ME!

Although there may have been changes in things and people around you, the biggest change may be that you now see things with "new eyes."

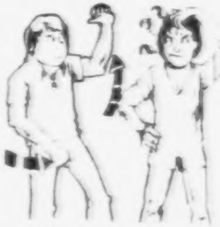
Watch international news on T.V. or read a newspaper. How has your perception of world events changed because of your stay in another country?





You probably learned a lot of your new language while living with your host family. Are there foreign words that you find you now use mixed with your native language?

Are there any gestures you picked up in your host country that you still use now that you are home? Have you noticed any strange reactions to these from family and friends?



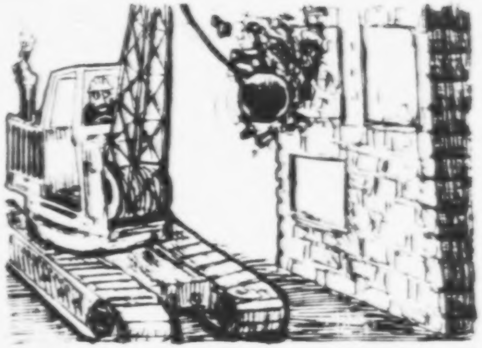
Do you have a different attitude toward punctuality? Toward noise? Toward touching? Toward food?

Notes

CONTINUING THE JOURNEY . . . Many people find that although they returned home their intercultural experience may not be over. In fact, it may have just begun!

ADJUSTMENT

> "Returning home was much harder than coming to the U.S. The first two weeks at home were awful. Everything my friends or family did seemed unimportant compared to what I could tell or do. The same thing went for my school. It was hard returning there and just being nobody special. And while I felt all this, I missed my American family, friends, school more than anything. That life I had enjoyed so much had suddenly disappeared."
>
> Heinrich Munkholm
> Danish Experimenter to the U.S.



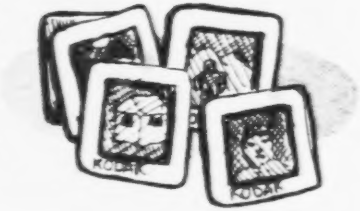
Adjustment upon your return home is often seen as the most difficult result of living in another country. This seems strange because you would assume you are returning to the familiar. However, those at home have not had your experiences and may not fully appreciate your new perspectives. The way you view changes in your attitudes and actions can have a great effect on the ease of your adjustment.

IT MAY BE HARD

Sometimes it's hard for family and friends to understand all the experiences you have had on your homestay. This may not be because of lack of interest but because of lack of knowledge about your host country. Think of some concrete ways to share your experience.

YOU CAN:

-- Show slides, photos, or postcards. Arrange them by theme or topic.



-- Introduce them to music of your host country. Teach a dance that you learned.

-- Make a typical dish that you liked in your host country and share it with your family.

IF YOU STILL HAVE DIFFICULTIES:

-- Find others who have had homestays and share your feelings. You'll probably find they have experienced the same things.

-- Write your homestay family and explain your problems in readjusting to your own community.

-- Write down your readjustment experiences and send them to your exchange organization to share with others in the future.

WHAT ELSE?????

COUSIN MAUDE'S WEDDING

DEAR ADDIE: When I returned home from France everyone asked me about my homestay experience. But before I could answer, they began telling me about Cousin Maude's wedding or the movies they'd seen since I had been gone. At first I thought they were interested in my experience, but now I just don't know.

"Uninterested in Cousin Maude"

DEAR UNINTERESTED: Your family and friends may never have had an experience like yours. Be patient. Listen to their events of interest. After all, they want to share what happened to them as much as you want to share your new experiences. When you talk about your summer, show them pictures or souvenirs to help make your experience more real to them.

DEAR ADDIE: My host family was just wonderful and I've tried to share my impressions of them with my own family. However, when I start telling my real family about my homestay family, they always look a little hurt. They wanted me to go on the homestay so why do they act this way?

"Hurt by Hurt Parents"

DEAR HURT: Your family may be a little jealous of the feelings of affection you have developed for another family. Be sensitive to their feelings and make sure they know that your host parents have not replaced them.

DEAR ADDIE: When I got home everyone started asking the dumbest questions about my host country: Did you have electricity? Did the people dress in tiger skins? I'm so disgusted with their ignorance, I don't want to talk to them anymore. What can I do to make them understand?

"Clothed in Skins"

WHAT ADVICE WOULD YOU GIVE TO SKINS?

DEAR ADDIE: My homestay parents treated me like an adult. I drank wine with dinner and I didn't have a curfew. Now my real parents insist that I come home from dates by 11:00 p.m. and, of course, there's no wine with meals. They think I'm still . . .

"A Baby"

WHAT ADVICE WOULD YOU GIVE TO BABY?

DEAR ADDIE: Yesterday I went to a fast food restaurant with some friends. It was the first time I had been there since I returned from my homestay. I used to love the place but after two months in a different culture, I'm really disgusted with all the waste at the restaurant. Now I don't want to go there anymore, yet I don't want to lose my friends. What can I do?

"Burger Sick"

WHAT ADVICE WOULD YOU GIVE TO BURGER SICK?

THINK OF YOUR OWN EXPERIENCES AND WRITE SOME "DEAR ADDIE" LETTERS TO DESCRIBE YOUR ADJUSTMENT ISSUES.

RE-ENTRY: A VARIETY OF OPTIONS

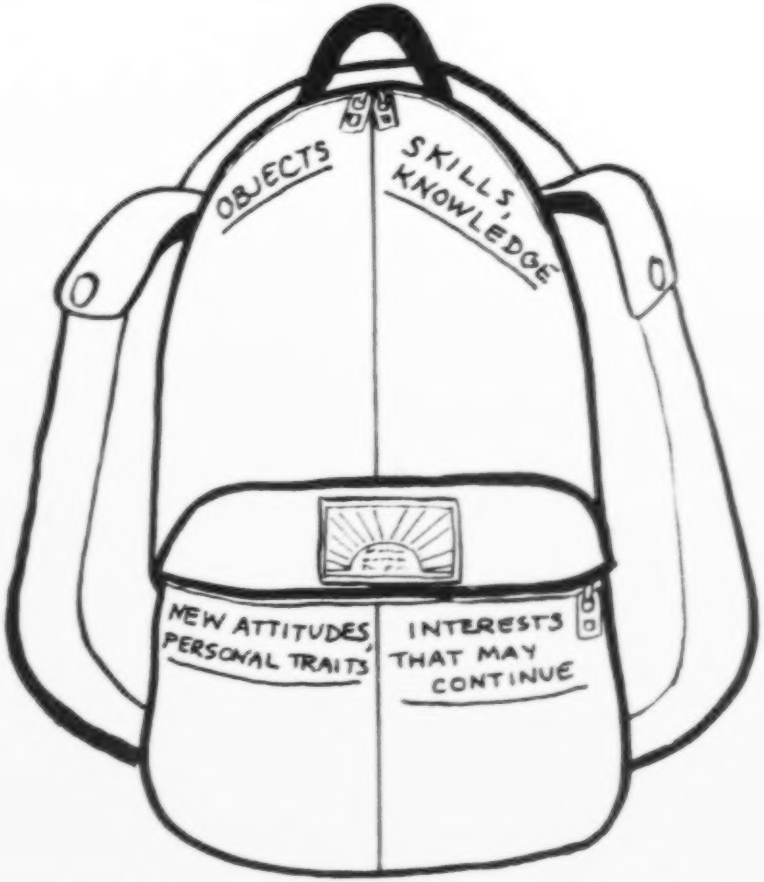
There are several typical behavior patterns among people returning home. These are similar to those which are often displayed when you first enter the host culture:

Alienation	You may react negatively to your home culture, rejecting its attitudes, values, beliefs, and behavior patterns. In this case, it is important to realize that you may have become so accustomed to the new environment that you do not realize that you are again in a state of transition and are experiencing the stress of re-adjustment.
Reversion	You may deny important personal changes that have taken place and immediately fit back in as the same person as before you left. This is inadvertently reinforced by those around you, since this is the person they remember before your trip.
Integration	You may try to integrate your changes into the home environment and develop a new and expanded identity. In this case, you accept the fact that you are in transition between two cultures and continue to learn through this process as when entering the host culture. An attempt is made to understand the changes that have taken place within yourself and in the home environment. Here, the re-entry can be a growth experience, but often one that involves a lot of doubt and contradictions.

Becoming Bilingual-Bicultural	You recognize that there are different ways of behaving, each depending on the culture. While abroad, you tried to act in ways that were acceptable to your hosts and at home you behaved in ways acceptable to your family and friends. In each case you are seen as an acceptable member of each culture, often to the extent that people forget you are capable of speaking and interacting in other ways.
Multilingual/Multicultural	You are aware of the various cultural dimensions between and among cultures. You recognize the interdependent nature of the world and strive to maintain a broad perspective of the multicultural aspects of people's activity.

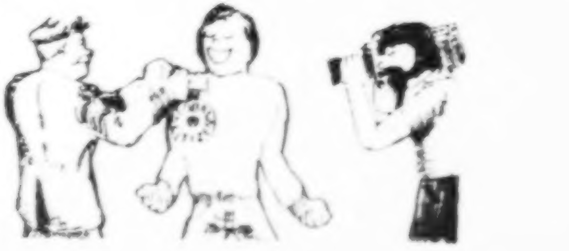
It's important to recognize that how you react when you return to your own culture is affected by two things: your expectations of yourself (your individual identity) and the expectations of you by your family and friends (your group identity). There may be tension between the two because of your need to be yourself and perhaps a conflicting need to be accepted as part of the group.

WHAT I BROUGHT HOME

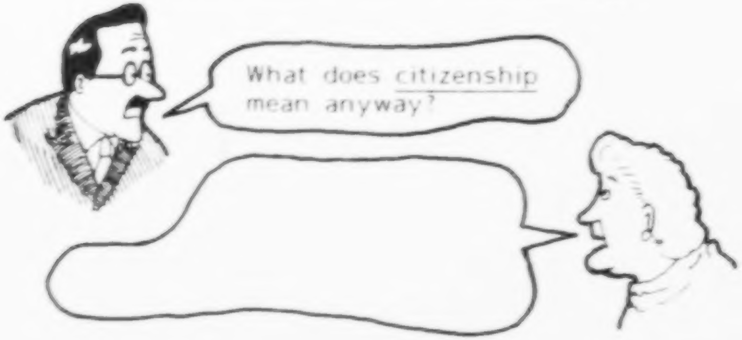


How can these objects, skills, attitudes and interests help you re-enter your home culture and help you adjust to new situations that you might encounter in the future?

ME: A GLOBAL CITIZEN!



"Our true nationality is mankind."
H.G.Wells


What does citizenship mean anyway?

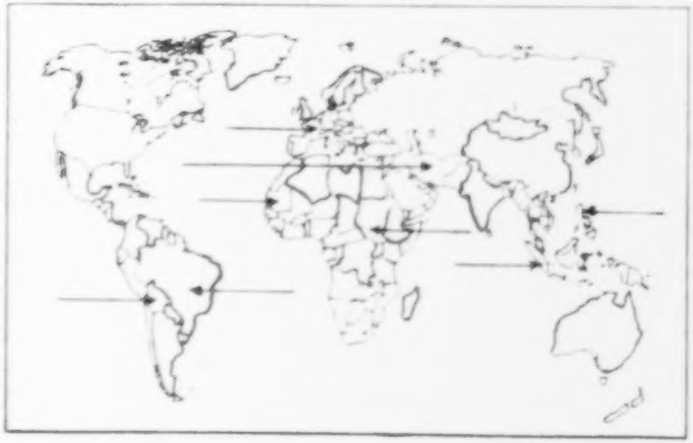
One thing you may have developed as a result of living abroad is a more global perspective.

- How has your international experience affected your view of yourself as a member of the global community?
- How might your international experience continue to influence you throughout your life?

GLOBAL PERSPECTIVES

Not everyone has had the opportunity to live with a family in another country; yet, improved communications and transportation coupled with the increased volume of international trade means that we are in contact daily with people, events and objects from all over the world.

Unfortunately, this growing interdependence between countries has not always led to increased understanding and cooperation. Lack of knowledge could be part of the answer. Each of us has a responsibility to educate ourselves about our world neighbors. As a start, test your knowledge. How many of these countries can you identify?



INTERNATIONAL LINKS

"Awakened by a Japanese clock radio . . .
a Swiss watch provides a double check on the time.
morning coffee from Brazil . . .
ride to work in a Fiat . . .
on Tires made of Malayan rubber . . .
while listening to the Beatles . . .
on a German-made radio . . .
buying Saudi-Arabian gas . . ."

Chadwick F. Alger[1]

See how many objects you use every day come from other countries. Look at:

- the labels in your clothes
- the cars in your school parking lot
- the food in your family's kitchen
- your family's T.V., stereo, and appliances

Look at the following list of commonly used items and draw lines from each item to the country where the headquarters of the company is located.[2]

ITEM

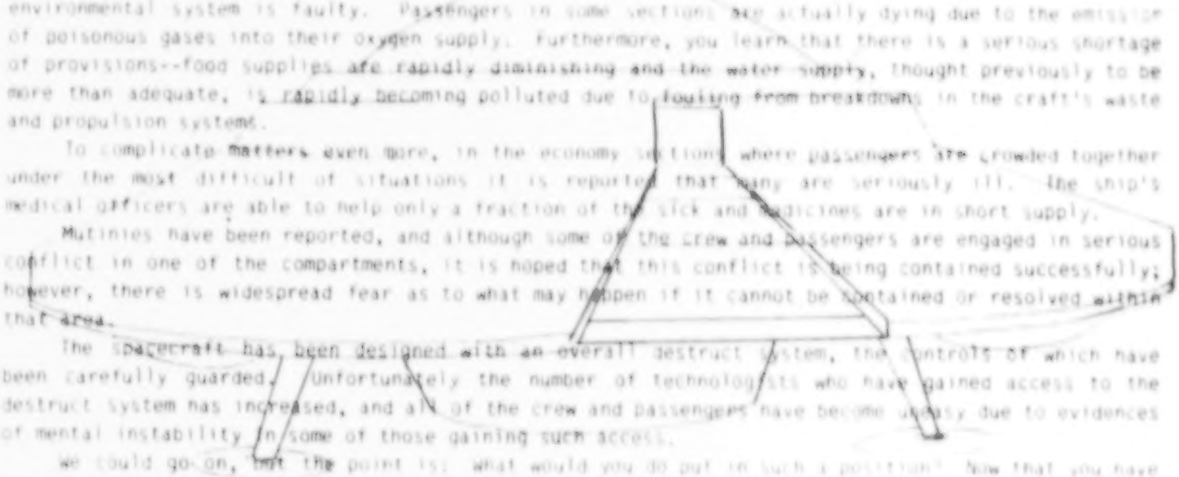
1. Sony Walkman
2. Pepsodent toothpaste
3. Rossignol skis
4. Volvo
5. Nestle's chocolate
6. Raleigh bicycle
7. Rockport shoes
8. Lipton soup
9. Bayer aspirin
10. Minolta camera
11. Levi jeans
12. Shell oil
13. BIC pen
14. Fiat

COUNTRY

a. France
b. Japan
c. England
d. Brazil
e. Italy
f. Germany
g. United States
h. The Netherlands
i. Sweden
j. Switzerland

1.b; 2.h; 3.a; 4.i; 5.j; 6.c;
7.g; 8.c; 9.f; 10.b; 11.g;
12.h; 13.a; 14.e.

SPACESHIP EARTH



What would you do?

Just for a moment, imagine that you are a first-class passenger on a huge spaceship with thousands of passengers travelling through space at a speed of 60,000 mph. You discover that the craft's environmental system is faulty. Passengers in some sections are actually dying due to the emission of poisonous gases into their oxygen supply. Furthermore, you learn that there is a serious shortage of provisions--food supplies are rapidly diminishing and the water supply, thought previously to be more than adequate, is rapidly becoming polluted due to fouling from breakdowns in the craft's waste and propulsion systems.

To complicate matters even more, in the economy sections where passengers are crowded together under the most difficult of situations it is reported that many are seriously ill. The ship's medical officers are able to help only a fraction of the sick and medicines are in short supply.

Mutinies have been reported, and although some of the crew and passengers are engaged in serious conflict in one of the compartments, it is hoped that this conflict is being contained successfully; however, there is widespread fear as to what may happen if it cannot be contained or resolved within that area.

The spacecraft has been designed with an overall destruct system, the controls of which have been carefully guarded. Unfortunately the number of technologists who have gained access to the destruct system has increased, and all of the crew and passengers have become uneasy due to evidences of mental instability in some of those gaining such access.

We could go on, but the point is: what would you do put in such a position? Now that you have "imagined" this situation, are you ready to face reality? You are on such a spaceship right now--Spaceship Earth! What are you going to do about it?

GLOBAL ISSUES

> "Demographic, economic, political and environmental world trends have combined in recent years to create a qualitatively different class of unavoidable world-level problems that were virtually unknown to traditional diplomacy; that are beyond the reach of national governments; that cannot be fitted into accepted theories of competitive interstate behavior; that are coming increasingly to dominate world affairs; that cannot be wished away; and that are indifferent to military force."
>
> President's Commission on
> World Hunger, 1980

Here is a list of some global issues. Add others which interest you.

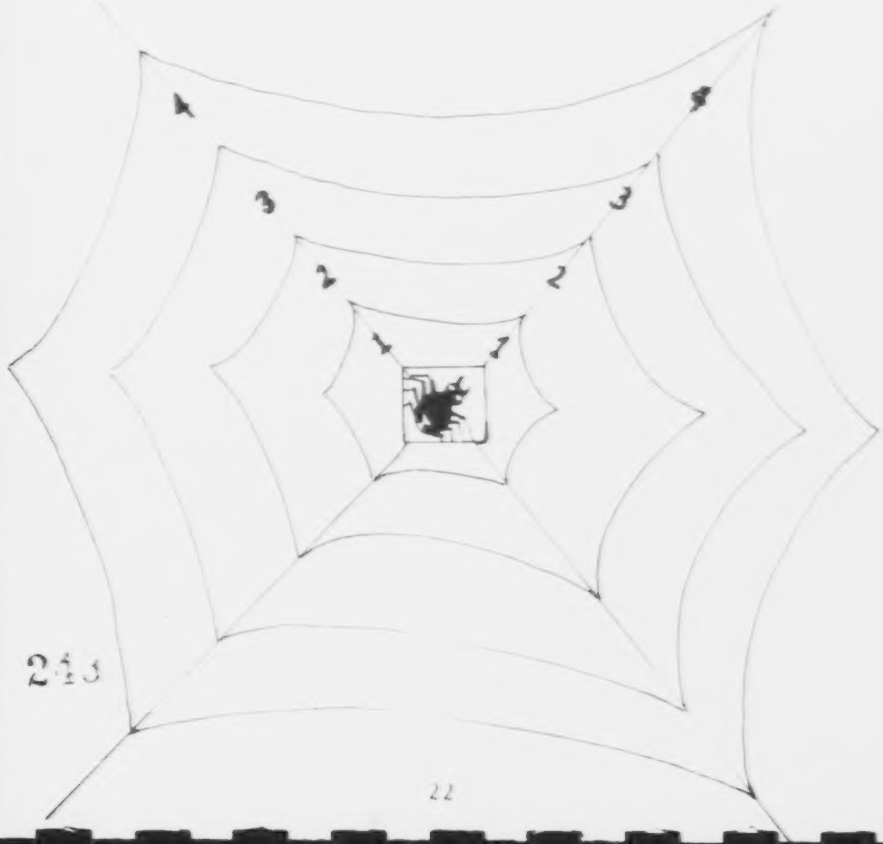
- Human rights
- Environmental protection (preservation of lands and wildlife; pollution, etc.)
- Over-population
- Threat of nuclear annihilation
- Racism
- Poverty
- Depletion of natural resources (oil, coal, wood)
- Inadequate health care
-

If you are interested in contacting organizations committed to effecting positive change in any of the above areas, your local library can probably supply you with names and addresses.

BEST COPY AVAILABLE

THE WEB

"Most people don't realize that we are all one—that whatever I do is going to affect someone living in Tokyo, or New York, or Rio. It's like a great spider web. When you make a movement over here, it's felt vibrationally across to the other end of the web. Everything we do affects the world."
Lynn Andrew, East-West Journal [3]



THE WEB

1 Fill in the innermost circle (1) of the web with four global issues that are important to you.

2 In the next circle (2), give one way in which each issue affects your life.

3 In the next circle (3), give one way in which the issue affects your community.

4 In the outermost circle (4), give one way in which each issue affects the world.

No man is an island, entire of itself.
Every man is a piece of the continent.
John Donne

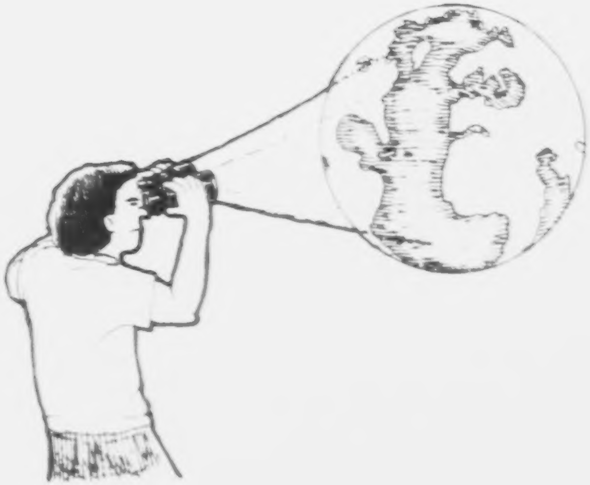
➔ What can world governments do to solve these problems?

➔ What can people in your community do to solve these problems?

➔ WHAT CAN YOU DO?

WHAT DOES A GLOBAL PERSPECTIVE REQUIRE?

- Knowledge of the world and its cultures
- An on-going interest in political issues and international problems
- An ability to respect differences and see similarities among world cultures (a multi-cultural world view)
- Involvement in local community action groups committed to effecting change in a constructive way.
- What else??



THINK GLOBALLY: ACT LOCALLY

What can you do?

- Offer to give a slide show and talk at your school, church, or for a community group
- Become a linguistic/cultural resource in a foreign language class at your school; ask the teacher if you can help out by:
  - giving a short oral speech in your host language on your host family or other aspect of your host culture
  - taking the part of a host national in roleplays
  - giving a lesson in current slang
  - teaching a song, dance, or game you learned while living with your host family

- Act as a host or translator when foreigners visit your school or community
- Write letters to newspapers or government officials voicing your opinion
- Continue your international education through reading, travel, or more formal study
- Keep up your international ties. Write letters to your host family and friends. They'll love to hear from you!

Other ideas?

Footnotes

[1] Chadwick F. Alger, "Liberating Publics to Perceive, Evaluate and Control the International Dimension of their Daily Lives," Program in Transnational Intellectual Cooperation, Mershon Center (Columbus, Ohio: Ohio State University, pp. 37-38).

[2] Activity adapted from Kenneth Switzer and Charlotte Redden, Teaching About Diversity: Latin America, Center for Teaching International Relations (Denver, Colorado: University of Denver, 1982, p. 131).

[3] East-West Journal (Boston, Ma.: Kushi Foundation, Inc., June, 1984).

LEARN TO LIVE TOGETHER
BY LIVING TOGETHER

If one person can be trained to understand and to work with the people of other countries, the world— by this single relationship— is an infinitesimal step closer to a state of peace... An intercultural exchange aims to give the individual a vivid experience with his own problems in international cooperation. Living with a family abroad provides this opportunity. Here, experience is the teacher; a home, the classroom. Whether he "passes" or "fails" he alone decides... Turning a "foreigner" into a friend is a difficult undertaking; yet the rewards far outweigh the effort.

DONALD WATT, Founder
THE EXPERIMENT IN
INTERNATIONAL LIVING

SECTION TWO

ORIENTATION PROCESS

Introduction

> "The real leader has no need to lead--s/he is content to point the way. Unless we become what we are in the process of becoming, we shall always be servitors and idolators."[4]
>
> Henry Miller
> Wisdom of the Heart

This section is intended to help you implement the Orientation Plan detailed in the first section of this guide. This is done by addressing the skills needed to implement the plan with an actual group of students. Three areas of orientation process are included:

1) Experiential Education
2) The Leadership Role: Things to Consider
3) Working with Groups

If **Experiential Education** is new to you, information in the following pages will clarify the nature of experiential approaches to education by contrasting these with more traditional ones. This will help you to imagine how you can guide your group so they can make the most of learning from immediate surroundings--whether at home or abroad. Sometimes this may mean you will need to sit back and allow participants to "do it on their own." However, your model and your guidance will help them recognize opportunities for learning and how these may be best utilized.

Clarifying your personal approach to leadership is an important step in understanding better your **Leadership Role**. However, there may be other things to consider in guiding the orientation process. Leading a group of individuals through an intercultural experience may require that you adopt different styles and roles varying with the situation. Check out the options described in this section. You may discover that expanding your leadership styles will help your chances of success.

Maintaining and **Working with Groups** so they become functioning and supportive units offers challenges and rewards. In fact, dynamics among group members often provide examples of interaction similar to those in the host culture. Stylistic differences both among group members and across cultures may provide sources of frustration for those in contact. This interesting parallel can be pointed out to your group. Moreover, a group which develops the ability to work well together lends support to its members and provides them with encouragement to take risks in a new environment and to explore the host culture more deeply.

Due to the nature of your role, you may occasionally feel estranged from the group, even though there are often opportunities to be a "group member" yourself. Your role as educator includes serving as a model of behavior and attitudes appropriate to this type of experience. Be alert to ways of encouraging members to assume roles that will be helpful to others as well as be of assistance to you. You will all undergo the intercultural experience together; however, you have the additional challenge of guiding the group through the orientation process.

1

Experiential Education

> "The most important thing to remember is that orientation is an ongoing process, not something you accomplish in two weeks in Vermont or in nine hours in Lausanne. It is something you work on every minute you are with your group--on an airplane, in a bus, taking a hike, or just sitting around and gabbing. Whenever you can capture their attention for two minutes to remind them of something, question something they have done, challenge their intellect, or just talk about something they need to talk about, you are carrying out orientation."
>
> An Experiment Group Leader

Experiential Education Is . . .

Intercultural programs provide marvelous opportunities to learn from direct experience. You can help group members maximize educational benefits by recognizing that the program is a significant education experience equal to that of any classroom.

What exactly is experiential education? Some of the differences between experiential approaches, such as occur in a field situation, and traditional classroom approaches are summarized in the following chart:

EXPERIENTIAL EDUCATION STRESSES:	TRADITIONAL EDUCATION STRESSES:
getting involved and doing	watching and listening
learning from classmates and on your own	expecting teacher to have all the answers
learner and teacher sharing responsibility for learning	teacher being responsible for the learning
sharing decision making	decision making by teacher only
learning how to learn	learning facts or skills
identifying problems and solutions	memorizing and acquiring information
recognizing importance of learners' experience and knowledge	minimizing learners' experience and knowledge
guiding and assisting in learning on one's own	telling, prescribing and ordering
understanding learners' motivation for what needs to be learned	reinforcing others' ideas of what needs to be learned
applying practical, immediate approaches	building repertoires of information for future reference

Two Approaches to Education[5]

Educational approaches may vary along other lines as well, especially where children and adults are involved. Knowledge of different ways to work with each age group can help you to be more effective as a leader. The following chart[6] helps clarify some of the differences:

KEY IDEAS	Education for Children (Pedagogy)	Education for Adults (Andragogy)
Concept of the Learner	Generally dependent; unable to function well without constant outside control.	Generally autonomous and self-directed; usually able to function well with minimal external control.
Role of the Educator	Provide solutions to problems identified by educator.	Help learners find own solutions to problems.
Role of the Learner's Experience	Not relevant or important.	Very important; rich resource for learning.
Role of the Educator's Experience	Very important; the most important resource for learning.	Important; can be a significant resource for learning.
Model of Learning	Prescribe, act and evaluate according to teacher's directions.	Act, describe actions and explore alternatives.
Key Sources of Information to Learner about Performance	Educator.	Self, peers and educator.
Source of Learner's Motivation	External rewards and punishments.	Internal interests and desire to improve competencies.
Readiness to Learn	Produced by personality and age.	Develops from life tasks and roles, not a function of age.
Time Orientation of Learner	Global future circumstances.	Specific present circumstances.
Base Lines for Assessment and Improvement	External standards; prescriptions for how learner should behave.	Self-assessment of competencies and areas for improvement.

2

The Leadership Role: Things to Consider

> "It is perfectly normal to feel incredibly inadequate. Have confidence in yourself. Your own approach will develop and you will find the techniques that are best for you. Work hard at directing the group's thinking. Discussions were my greatest difficulty, not so much starting them as pulling out the important points without interjecting myself too much."
>
> An Experiment Group Leader

Choosing a Leadership Style

There are a variety of ways to lead a group, and each can be appropriate in a given situation. Leaders often ask:

- When should the group make decisions?
- When should I make decisions?
- When should I share responsibility with group members?
- How can I be flexible enough to meet changing situations and still have consistent leadership?

The following chart describes four possible leadership styles from which you may choose:

TELL--You identify the problem, choose a solution and tell the group what they are to do. Example: "The train leaves at 9:00, so everyone gather with your luggage by 8:30."	**SELL**--You make the decision but describe to the group how the decision will affect them. Example: "If we have crackers and cheese and not caviar, we can all go to the amusement park."
PARTICIPATE--You participate in the decision as just another member of the group. You agree to carry out the decision. The only limitation is restrictions from your superiors. Example: "Let's decide together what sights we'll visit this afternoon."	**DELEGATE**--You define the problem and give boundaries within which it must be solved. You then turn it over to the group to solve. You agree to support their solution if it fits within the boundaries. Example: "You have $25.00 for food for the party. Other than alcohol, you decide what you want to serve."

Which style you choose depends on several factors:

- Your Values--Do you feel the leader of the group knows best?
- Your Confidence in Group Members--Do they have the experience to deal with the problem? Are they ready to accept responsibility? Do they work well together?
- Expectations of Group Members--Do they expect the leader to make decisions? Are they excited about taking part in decision making?
- Expectations of the Organization--What does your organization see as the role of the leader?
- Time Pressures--Is there time to involve everyone in the decision or do you need to act quickly?

Planning Group Sessions and Facilitating Group Discussions[7]

Here are some things to keep in mind while preparing for group activities and exercises:

1. **Facilities and Equipment**--Prior to group sessions, make sure that the facilities (lighting, ventilation, low noise, sufficient seating, nearby bathrooms) are adequate. You may need to be resourceful in making do with less than ideal space, but you should be aware of the reality of the situation and how it may affect the outcome of your session.

2. **Group Building**--Especially when the group meets for the first time, begin with "ice breaker" activities that help people get acquainted. Create opportunities for informal exchange, possibly over refreshments or games.

3. **Choice of Techniques and Methods**--Choose methods that are appropriate for the purpose and for group needs. Different people learn in different ways, so be sure to vary your techniques for presenting material.

4. **Delivery**--Be clear and concise. Visuals and written handouts help reinforce the exercises.

5. **Equal Participation**--Some members will participate more than others, but try to keep one person from dominating. Provide opportunities for silent members to contribute. One technique to use is "go arounds," with each person in the group commenting on the subject at hand. Ask for comments and observations from different group members and encourage people in the group to ask each other questions. Affirm the right of each individual to have differing feelings and reactions.

6. **Keeping to the Subject**--Don't feel locked into a subject if the discussion takes a different direction but is equally valuable. Come back to the original subject matter another time.

7. **Clarification and Interpretation**--Participate personally as much as is appropriate and avoid intellectualizing. It may be helpful to rephrase something that has been said to make it clearer. Do this in a way that leaves room for correction. Instead of asking "why" questions--"Why do you feel that way?"--try a "what" question such as "What reasons do you have for saying that?"

8. **Summarizing**--At breaks or at the end of a session, try to pull together various parts of the discussion and sum them up. State what progress has been made and where you think the group is going.

9. **Pacing**--When the subject has been covered, move on. Have an additional activity in reserve. If people are restless, is it because they need a break or are they just tired? When silences occur, do they seem comfortable or uncomfortable? Are people bored, uneasy with the topic, or just shy with each other? Ask the group what is going on if there is an uncomfortable air to the session.

10. **Processing**--Keep communication open. Encourage a variety of responses to a single question. Provide opportunities for expression: "John, how do you feel about what Mike and Sue have been saying?" Ask for group feedback: "Does anyone else have an interpretation of this incident?" Provide suggestions: "It seems to me that we're bogged down. Let's break for lunch and come back for some fresh insights." Try not to give a definitive answer for every question raised; rather, try replying with a "What do you think?" or "Can someone else suggest a response or idea?"

11. **Thinking as a Group**--Thinking as a group is often helpful in defining all the factors affecting a certain situation and listing possible solutions or ways of applying some new concept. Following are two possible methods:

    a) Brainstorming--Record suggestions from group members with no restrictions or criticisms. Far-fetched ideas may spark more practical ones.

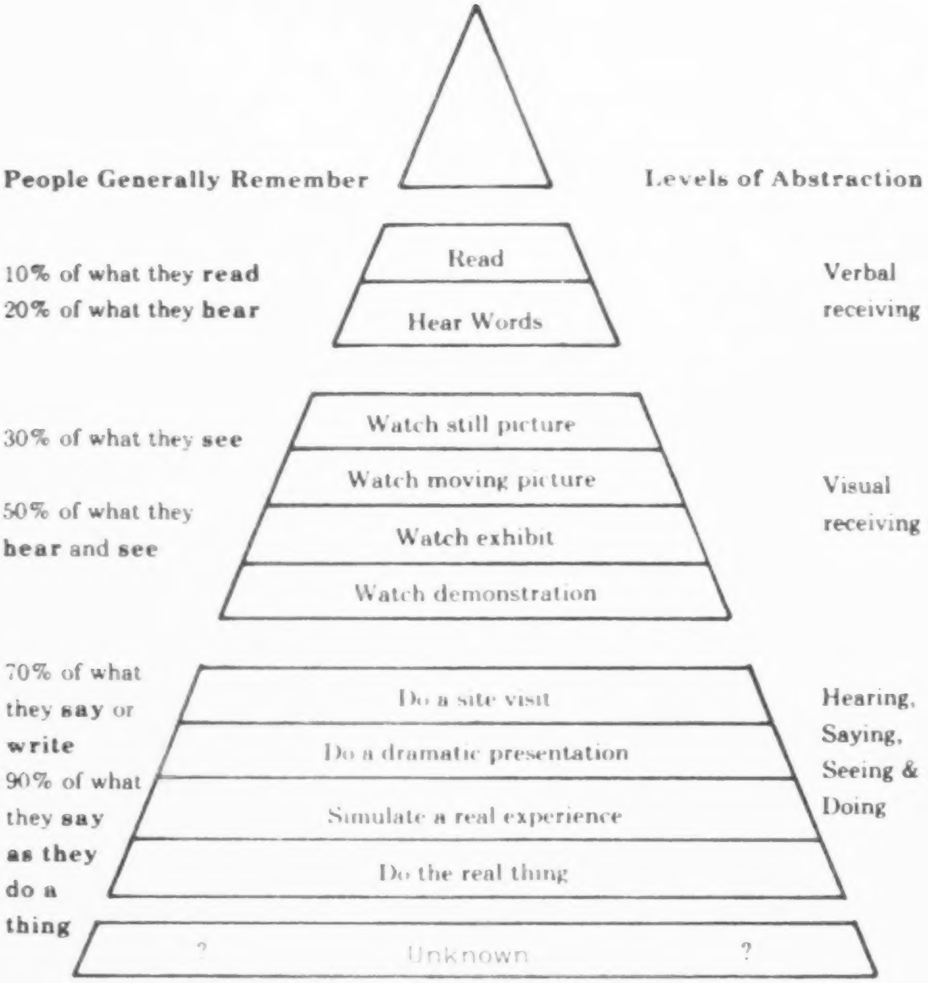
    b) Nominal Group Technique--Take 5 or 10 minutes to write down ideas individually. Go around the circle, each reading one idea until all are out. Recorder writes down exact words as much as possible.

12. **Leader Style and Role**--Be aware of your nonverbal and verbal communication. Your interaction patterns and attitudes will serve as a model for the group.

13. **Getting Support**--Past leaders, other staff and written material can assist in planning and problem solving.

Dale's Cone of Experience [8]

In planning your sessions, it may also be helpful to keep in mind how to present important information so that it will have the most impact. Dale's Cone of Experience suggests some methods that help people remember best:


People Generally Remember
Levels of Abstraction
Read
Hear Words
10% of what they **read**
20% of what they **hear**
Verbal receiving
Watch still picture
Watch moving picture
Watch exhibit
Watch demonstration
30% of what they **see**
50% of what they **hear** and **see**
Visual receiving
Do a site visit
Do a dramatic presentation
Simulate a real experience
Do the real thing
70% of what they **say** or **write**
90% of what they **say as they do a thing**
Hearing, Saying, Seeing & Doing
?
Unknown
?

3

Working With Groups

> "The most important lesson I learned was that when a small group of people cooperate and are willing to help one another, they can accomplish almost anything."
>
> Elizabeth Gordon
> Experimenter to France, 1983

Guidelines for Discussions

Discussion of these questions is as important to learning as the experience itself:

- What happened? Give a factual step-by-step account of the event (exercise, simulation).
- What were the cultural aspects of the situation (e.g., Japanese vs. American values, beliefs, nonverbal clues)?
- How did participants feel about the experience?
- What was learned (e.g., about self, about interaction styles, about culture)?
- What can be applied to future cross-cultural experiences?
- What was learned about group interaction through discussion of the exercise?

Group Tasks and Roles

A strong group must accomplish tasks together while maintaining its integrity as a group. Individual members' comments and behavior during discussion contribute to (or detract from) both the content of the session and positive group dynamics. What you and your group members do to serve the group's needs are called "functional roles," whereas those which lessen group efficiency are "nonfunctional roles."

The following charts list examples which work toward getting the task done, as well as functional and nonfunctional behavioral roles:

GETTING THE TASK DONE

Task	Description	Example
GETTING THINGS GOING	Proposing new ideas, new definitions of the problem, new organization of material, or possible solutions.	Let's..................
SEEKING INFORMATION	Requesting additional facts, asking for clarification of suggestions.	Could you tell me more about...........?
SEEKING OPINION	Looking for how group members feel, seeking clarification of values, suggestions or ideas.	What do you think about........? How did you feel about.........?
GIVING INFORMATION	Offering facts or generalizations relating to one's experience to illustrate points.	Did you know that.....? This is how it worked last year.......
GIVING OPINION	Stating an opinion or belief concerning a suggestion.	I think that may not be appropriate in Malaysia.
ELABORATING	Clarifying, trying to envision how suggested plans might work if adopted.	Another way of looking at this is........... If we left after 10:00, we might not get the last bus..........
COORDINATING	Showing relationships among ideas, drawing together activities of various subgroups.	How about doing an interview while you're running your errands?
SUMMARIZING	Pulling together related ideas or suggestions, restating suggestions after the group has discussed them.	The four points we made are............. It seems that most people agree that we make judgments of others without realizing it.

BUILDING AND MAINTAINING AN EFFICIENT GROUP

Technique	Description	Example
ENCOURAGING	Being friendly, warm, responsive to others and their ideas, agreeing with and accepting others' ideas.	I think that's a good idea, Jane.
GATEKEEPING	Making it possible for another member to make a contribution to the group or suggesting limited talking time for everyone so that all will have a chance to be heard.	We haven't heard anything from Jim yet.
STANDARD SETTING	Expressing standards for the group to use in choosing its content or procedures or in evaluating its decisions; reminding group to avoid decisions which conflict with group standards.	Do you think the decision we made is possible with our program regulations?
FOLLOWING	Going along with decisions of the group, thoughtfully accepting others' ideas, serving as audience during group discussions.	I agree with what you decided.
EXPRESSING GROUP FEELINGS	Summarizing what the group feeling is sensed to be, describing reactions of the group to ideas or solutions.	I sense you are tired and and confused. Is that correct?

From time to time, more often perhaps than you'd wish, members of your group will behave in ways that do not help and sometimes actually hinder the group and the work it is trying to do. The following chart describes some common types of disruptive or nonfunctional behaviors along with ways to approach each situation.

Types of Nonfunctional Behavior[9]	Possible Approaches for Coping
BEING AGGRESSIVE: Working for status by criticizing or blaming others; showing hostility toward the group or some individual, deflating the ego or status of others.	- Discuss it with the group. - Set ground rules. - Allow exploration of feelings. - Talk to the individual one-on-one. - Exclude the individual.
BLOCKING, DISTRACTING, TALKING TOO MUCH: Interfering with the progress of the group by going off on a tangent; citing personal experiences unrelated to the problem; arguing too much on a point.	- Give feedback. - Change seats to reduce pairing irritators. - Assign a task. - Have group give feedback. - Allot individual speaking time.
ACTING BORED: Falling asleep; looking off in the distance; talking and distracting others; making inappropriate comments; rejecting ideas without consideration.	- Support all contributions. - Discuss optional activities, materials, tasks. - Voluntary attendance at sessions. - Let individual select topic or purpose. - Vary your method.
COMPETING: Vying with others to produce the best ideas, talk the most, play the most roles, gain favor with the leader.	- Talk with the individual one-to-one. - Allow peers to provide feedback. - Talk about "competition" within groups. - Pair with others to come up with joint ideas. - Allow everyone a turn to speak before seconds.
HORSING AROUND, SEEKING RECOGNITION: Clowning, joking, mimicking, disrupting the work of the group, attempting to call attention to oneself by loud or excessive talking, extreme ideas, unusual behavior.	- Check out participant's reasons. - Recognize all real contributions. - Allow time for fun. - Have a group discussion on "use of humor." - Talk one-on-one outside of group.
BEING WITHDRAWN, SHY, SILENT: Acting indifferent or passive, resorting to excessive formality, daydreaming, doodling, whispering to others, wandering from the subject.	- Avoid over-attention. - Recognize and support any contribution. - Pair or group with friends. - Allow member time. - Check out their feelings.

Avoid blaming a person whose behavior falls into the "nonfunctional" category. It is more useful to regard such behavior as a symptom that all is not well with your group's ability to satisfy individual needs through group-centered activity. In addition, everyone interprets behavior differently. For example, what appears as "blocking" to you may appear to another as a needed effort to "test feasibility." What appears to be nonfunctional behavior may not necessarily be so, for content and group conditions must also be taken into account. There are times when some forms of aggression contribute positively by clearing the air and instilling energy into the group. Using feedback with your whole group on a regular basis may be an effective way to foster understanding of the individual members' styles and interests.

Remember: Your group is strengthened and able to work more efficiently if members

- become more conscious of the role function needed at any given time,
- become more sensitive to and aware of the degree to which they can help to meet the needs of the group through what they do, and
- try to improve their range of role functions and skills in performing them.

You may serve as a role model or encourage others to adopt the needed roles. Be aware of the balance you need to strike between the welfare of the individual, the welfare of the others in the group, and the importance of the group's objectives.

Common Problems and Solutions[10]

1. **Members are doing distracting things--rattling papers, having a side conversation, etc.**

   ISSUES: People aren't interested in the discussion and don't identify with the issues. Apathy is destructive to group morale.

   PREVENTION: Get general agreement on the purpose of the session/exercise before beginning. Explore other ways of working with the topic. Schedule a break to revive people. If inattention is a regular problem, encourage all members to point out distracting behavior of others and ask for breaks when they need them.

WHAT TO DO NOW: Ask those involved if they are interested in the discussion, or why they don't seem to be taking part. Take a break.

2. **People come in late, leave early, or wander in and out several times during the session.**

   ISSUES: Members need to feel included, to be brought up to date about what they have missed, without making the session drag for others.

   PREVENTION: Sometimes not possible. It helps to start a session when you intend to start it, so people will feel more urgency to arrive on time. Ask people to clear their schedules so they won't have to leave a session temporarily. End the session at the agreed-upon time. If people must leave temporarily for a legitimate reason, have an agree-upon procedure to update them when they return.

   WHAT TO DO NOW: Briefly summarize the important information the person has missed, or ask someone in the group to do that quietly so as not to disrupt the session. Ask what further interruptions there may be.

3. **Someone dominates the session.**

   ISSUES: People are often not aware of their own behavior. They may feel that they make better contributions than others.

   PREVENTION: All members could become aware of group dynamics issues, such as task and maintenance roles and climate. Members could agree on a minimal structure to facilitate participation of all members. A time limit for contributions may be useful.

   WHAT TO DO NOW: Ask for contributions from people who have not said anything. Ask the dominator(s) to let others speak. Point out when people repeat themselves.

4. **Someone consistently brings up one idea, one solution, one issue to most group sessions.**

   ISSUES: The person may not feel that s/he is being heard, or that the group is acting on his/her suggestion, or that s/he is accepted by the group as a person.

   PREVENTION: Not always possible. Rigidity is irrational, and a person usually cannot be argued out of irrational behavior.

WHAT TO DO NOW: A group member can state to the person that s/he has been heard, and try to explain why his/her ideas have not been accepted or acted upon. Waiting until after the session may be better. This person deserves honest feedback, even if it is painful. Alternatively, the group may offer to schedule a special session for the purpose of listening to the person and dealing with the issue.

5. **Non-participating members.**

ISSUES: Members may not feel they have anything to contribute; climate may not be conducive to allowing timid members to participate; or other members may dominate. When members do not participate, they usually do not identify with decisions made and may not abide by them.

PREVENTION: Encourage others who have not spoken to contribute their information or opinions. If men speak more often than women or adults more often than young people, etc., these roles can be revealed if one person keeps a record of the number of contributions from each participant and shares the results with the group.

WHAT TO DO NOW: Introduce an activity which requires each group member's contribution.

6. **"Bad vibrations"--tension in the session.**

ISSUES: A variety of poor group processes--domination, non-participation, unresolved conflicts from earlier sessions, poor facilitation--can leave group members angry and uncooperative.

PREVENTION: Members can educate themselves about group dynamics and thus spot problems before they pile up. Choose a facilitator able to handle the session.

WHAT TO DO NOW: Take a short break. Deal concretely with the most difficult cause of tension by raising it for discussion. Adjourn the session to allow individuals or small groups to work on the problems. When reconvening, begin with a unifying or easy item.

7. **Strong opinions or feelings prevent constructive discussion.**

ISSUES: People may not be able to listen to "opponents" because they feel defensive. A dialogue develops between opposing sides which excludes alternatives.

PREVENTION: Catch conflicts early. On sensitive issues, begin with sharing of personal experiences rather than opinions. State areas of agreement. Introduce topic with humor. Break topic into component parts.

WHAT TO DO NOW: Switch to a non-discussion format, where each person shares briefly his/her opinions or feelings. This helps people listen to each other and know that they are being heard. Break into pairs to release feelings or seek new ideas.

8. **Someone gets upset and walks out.**

ISSUES: A walk-out is a final gesture of deeply felt disagreement with process or decisions. It can be an attempt to communicate with the group or to get away from the group.

PREVENTION: Not always possible, since the person may be unwilling to compromise a firmly held position. A walk-out may be prevented if the person is asked in a non-judgmental way what his/her disagreement or disapproval is, and what s/he would rather see happening.

WHAT TO DO NOW: The group needs to discuss the appropriate method of handling the situation. If the person left on principle and cannot be reached, the group could decide to continue or wait until the next session to decide on the issue involved. If the person left because s/he was upset, the group could ask one or more persons to talk with him/her and to ask him/her to rejoin the group.

9. **Group is not able to make a decision.**

ISSUES: No one is taking on the role of summarizer and facilitator. Goals may not be clear.

PREVENTION: People can be made aware of their roles as group members, covering both task and maintenance functions. Goals and purpose can be discussed and agreed upon before the session begins.

WHAT TO DO NOW: Summarize the discussion up to that point. Ask for redefinition of goals. Restate the issue or question. Ask if the group is ready to make decision. Take a break. Decide not to decide until the next session.

10. **People are discussing many issues at once.**

ISSUES: A purpose has not been set and agreed upon. The meeting has not yet focused. (Or see #9 above.)

PREVENTION: Set clear purpose beforehand, so people know that the issues or ideas with which they are most concerned will be covered. Use flip charts so people have a visual reminder of the issue. As other issues come up, they can be recorded on another chart for future attention. Make sure there is a facilitator.

WHAT TO DO NOW: Ask if a contribution is on the issue being discussed at the moment. Also, same points as in Prevention section.

11. **Group is having difficulties focusing or setting priorities.**

ISSUES: Process and/or issues have not been clarified or agreed upon. Issue taken is too complex.

PREVENTION: Before the session, have one or two members plan a way to break down issues into manageable pieces. Set priorities.

WHAT TO DO NOW: State what you see as separate issues. Ask group to list issues or add to ones you have stated. Ask group to set priorities and take them one at a time.

12. **Low morale.**

ISSUES: Group has no short-range goals or successes. Goals are too hard to achieve or results are not visible. Group work is not satisfying or enjoyable. People lack sleep, food or exercise!

PREVENTION: Set short-, medium- and long-term goals. Choose realistic goals. Find ways of evaluating progress.

WHAT TO DO NOW: List concrete achievements or positive aspects of group. Check individual and group goals and see if they match. Break so people can eat, sleep or exercise.

Giving and Receiving Feedback [11]

If you are GIVING FEEDBACK:

- Talk as soon as possible after the behavior has occurred.
- Describe rather than evaluate.
- Focus on "what" and avoid "why."
- Focus on the feelings you're experiencing.
- Be specific rather than general.
- Discuss behavior which the receiver can control and change.
- Don't impose your ideas; wait until they are solicited.
- Continually check your communication to ensure clearness.

If you are RECEIVING FEEDBACK:

- Remember it's only one person's perceptions of your actions.
- Check it out with others.
- Avoid explanations of "why I did that" unless asked.
- Ask clarifying questions in order to understand the feedback.
- Restate feedback in your own words.
- Solicit specific examples.
- Ask for positive and negative reactions.
- Don't react defensively/angrily.
- Remember it's your actions being critiqued, not you as a person.

A TYPICAL FEEDBACK MODEL

Leader: "Steve, when you left the session early this morning, I felt you weren't interested."

Steve: "I was interested, but I was tired and went to rest."

Leader: "Is there a time you can rest other than during our group meeting?"

Steve: "Yes, I can rest during our free time this afternoon."

Leader: "Maybe you can find out what we discussed from someone else."

Steve: "I will talk to Sue about what was discussed."

Feedback can help a group

- see what is being accomplished,
- recognize how it's been accomplished, and
- give the leader information on what did and did not work.

Ways to give and receive feedback with a group:

- Brainstorm and create a list of what the members accomplished or learned during the session.
- Have the members rate each item according to a set of criteria (easy-difficult, interesting-boring).
- Discuss the list and the ratings.
- Offer praise for successes.
- Discuss weaknesses and how these might be changed.
- Decide who is responsible for the change and how you will know when the change has occurred.

Counseling

You may find yourself in the role of counselor with group members or host families. Being an effective lay counselor does not require a special degree, but it does call for your best common sense, empathy and objectivity. Certain skills can be developed to enhance your effectiveness as a counselor:

1. Get to know your group. **ESTABLISH AN ATMOSPHERE OF TRUST** which encourages communication. Show that you are interested in each person individually and let them know that you are available if they would like to discuss problems and concerns as well as successes and highlights of their experience.
2. Listen actively in a non-judgmental way to understand the situation from their perspective. Ask questions to help **DEFINE THE PROBLEM.** Try not to ask questions that can be answered with a simple yes or no. A good beginning may be: "What is the problem or concern?" or "How long has this been going on?" or "Have you experienced something similar before?"
3. Help the persons identify and **CLARIFY THEIR FEELINGS.** For example: "How are you feeling about this situation?" "When do you feel best/worst about it?" "What would you like to do about it?" "What solutions/alternatives exist?"
4. **CHECK FOR ANY PHYSICAL PROBLEMS OR NEEDS.**
5. **PLAN A COURSE OF ACTION** for the person to take, including what will be done, on what date, and how you will know it has been done.
6. Include a way to **EVALUATE THE PLAN** and decide on further action if necessary.

During the course of this exploration, it is important to communicate an attitude of respect and acceptance, which doesn't necessarily mean that you agree with what is being said. Stating feelings which seem to surround the situation can be helpful. Try to get the persons to come to their own conclusions about solutions and plans of action so they will be committed to working through the situation as agreed.

There may be cases when the intervention of a mental health professional may be necessary. **Notify the program administrators IMMEDIATELY if any of the following behavior is apparent:**[12]

- **Talk, direct or indirect, of hurting self or others.**
- **Signs of loss of a sense of reality** - e.g., hearing voices.
- **Sudden and major changes in normal behavior patterns.**

- **Unusual withdrawal**--e.g., avoiding contact with the family and peers, pulling back into self.
- Use of illegal drugs or excessive use of alcohol.
- **Abnormal sleeping patterns**--e.g., not sleeping, sleeping erratically.
- Complaints of major physical problems or continual lists of smaller physical complaints.
- Frequent and inappropriate emotional swings.
- Continuous and excessive homesickness, depression, anxiety, etc.
- **Significant change in eating patterns**--e.g., not eating, eating erratically, going on frequent "binges."
- Early or unrealisitic interest in end-of-program activities.
- Actions or statements that cause you to feel very uncomfortable or concerned.

Notes

[1] Kurt Vonnegut, Jr., Wampeters, Foma and Granfallons (New York: Delacorte, 1974).

[2] Adapted from "Leader as Educator" by Alvino E. Fantini, Outbound Leader's Handbook (Brattleboro, Vermont: The Experiment in International Living, 1980).

[3] From an unpublished adaptation by Susan Linnig and Howard Shapiro of "The Owl" by Theodore Gochenour, in Beyond Experience (Brattleboro, Vermont: The Experiment Press, 1977), pp. 125-129.

[4] Henry Miller, Wisdom of the Heart (New York: New Directions, 1942).

[5] Adapted from "Adult Education Is..." by Evangelina Holvino, in Training of Trainers Manual, unpublished; used with permission.

[6] The Modern Practice of Adult Education (New York: Malcolm Knowles, 1980); reprinted with permission.

[7] Adapted from "Guidelines for Planning Group Sessions" by Evangelina Holvino, in Training of Trainers Manual, unpublished; and Leader's Handbook by Elizabeth Adams (1979), unpublished; and A Manual for Group Facilitators (Madison, Wisconsin: Center for Conflict Resolution, 1978).

[8] Edgar Dole's "Cone of Experience" in Educational Media by Mierhenry and Wiman (Columbus, Ohio: Charles E. Merrill, 1969); used with permission.

[9] Adapted from "The Effects of Cooperation and Competition upon Group Process" by Morton Deutsch in Dynamics: Research and Theory by D. Cartwright and A. Zander (Evanston, Illinois: Row Peterson and Co., 1960, 2nd ed.). See also "Functional Roles of Group Members" by Kenneth D. Benne and Paul Sheats in Journal of Social Issues, Vol. IV, No. 2 (1948), pp. 41-49.

[10] Virginia Coover et al., Resource Manual for a Living Revolution (Philadelphia, Pennsylvania: New Society Publishers, 1977), pp. 68-71.

[11] Adapted from "Giving and Receiving Feedback" in Training of Trainers Manual, unpublished; used with permission.

[12] Adapted from The AFS Counselor (New York: AFS International/Intercultural Programs, Inc., 1980).

Appendices

About Language and Culture

The following insert contains Appendix I of the Field Guide which group members receive.

INTERCULTURAL EXCHANGE SERIES:

GETTING THE WHOLE PICTURE

A Field Guide
to Language Acquisition and Culture Exploration

APPENDIX I: About Language and Culture

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APPENDIX I: About Language and Culture

TABLE OF CONTENTS

Culture and Language 1
- Culture 1
- Language 3
- Communicative Competence 5
- Diversity Within Culture 7
- Culture, Language and World View 9

Intercultural Contact 13
- Entering the Host Culture 13
- Integrating Yourself into the Host Culture 15
- Learning Language on Your Own 21

An Evaluation Form 23
- The Y.O.G.A. Form 23

Editor's Choice 40

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CULTURE AND LANGUAGE

Culture

Someone once said, "If you want to know about water, don't ask a fish." This is also a way of saying that we take our own culture and language for granted. We don't normally think about either in a conscious manner. However, when we travel abroad, we come face to face with the basic issues of culture and language, and we find that we think about both a lot.

There have been many attempts to define culture. Any of these definitions will help explain why culture suddenly becomes a matter of great concern when we travel to another country:

1. A common anthropological definition is:

   "Culture is the historically created design for living, explicit and implicit, which exists at any given time, as a potential guide for the behavior of people."

2. Culture has also been described as:

   "A silent language buried in the depth of the unconscious mind, but present as an out-of-awareness motivation for every action, thought and every word ever initiated by man."[1]

3. Another description of culture is:

   "Culture is an integrated system of learned behavior patterns that are characteristic of the members of any given society. Culture refers to the total way of life of particular groups of people. It includes everything that a group of people thinks, says, does and makes--its customs, language, material artifacts and shared systems of attitudes and feelings. Culture is learned and transmitted from generation to generation." 2

From these definitions, we can see that some key aspects of culture are:

1. Culture is created by people.

2. It exists in time and space, i.e., in an environment in which human beings act and react upon their space, the time dimension, themselves and others.

3. It has several components:

    a. that which is made (artifacts),

    b. the ways in which people organize their society (sociofacts), and

    c. the ideas, beliefs and values which people hold (mentifacts).

    Together these components of culture--of any culture--would consist of at least the following:

    Manners
    Customs
    Beliefs
    Ceremonies
    Rituals
    Laws (written and unwritten)

    Tools
    Social institutions
    Religious beliefs
    Myths and legends
    Knowledge
    Values
    Concept of Self

    Ideas and Thought patterns
    Language
    Arts and Objects

    Models
    Ideals
    Accepted ways of behaving

4. The whole of culture is greater than the sum of its individual parts, and the parts are completely interrelated. We can say that a tool (artifact) involves the custom (sociofact) for the use of that tool, and that the custom involves the idea (mentifact).

5. Culture is learned. It is not, like racial characteristics, genetically transmitted. We learn to speak, think and act the way we do because of the people who surround us.

Language

Language is also taken for granted in our daily lives. We spend most of our lives using language in our interactions, often without giving conscious thought to this act. This changes dramatically the moment we enter another culture. Perhaps for the first time, we realize how significant language is to most of the things we do. We find that our knowledge of the target language (or lack of it) has a tremendous impact on how well, and if, we can communicate, as well as upon the way others perceive us.

A common linguistic definition of language is:

> "Language is a learned and arbitrary system of symbols through which people interact and attempt to communicate in terms of their common cultural experiences."3

Key aspects of language then are:

1. It is learned. If we were born among Japanese speakers we would speak Japanese as naturally as we speak our native tongue.

2. We use symbols to convey infinite meanings. In other words, symbols stand for what we mean. We should not confuse the symbol with the real thing. A map stands for the terrain, but it is not the terrain itself, just as a word stands for what is signified, but it is not the actual thing.

3. An arbitrary relation exists between the symbol and the thing signified. This means that meaning is bestowed on a symbol, and this is an artificial designation. There is no intrinsic relationship between words and what they represent:

"Chair" and the object

or

"gato" (Spanish) and the animal

Any symbol can be given any meaning.

4. Once meaning is ascribed, however, people interact and attempt to communicate by using conventional symbols in fairly conventional ways. That is, once meaning is ascribed, people generally tend to act in accordance with the common meaning bestowed upon the symbol. We don't usually question the meaning of a symbol, nor the symbol itself, but accept it as it is.

5. Language is social behavior, i.e., it involves two or more persons in an interaction.

6. It involves a complex of skills which must be practiced physiologically. The ear, the vocal cords, the eye and the hand must all be trained.

7. Language is also a mental process. It is not only what is written on paper, nor that which is said and heard. It is also that which is never articulated, a stream of consciousness.

8. It is a factor in personality. It is the way we behave, feel and express ourselves, and identify the world around us.

9. Language is a fine art. It has esthetic value and may be used with more or lesser skill in poetic ways. It affects the human emotions and is encumbered with value judgments.

Communicative Competence

The term "communication" or "communicative competence" is often used instead of "language" because it is a broader concept. Language usually means the linguistic aspect of communication, whether spoken or written. However, communicative competence includes other dimensions of our communication ability. Significant components are:

Linguistic and para-linguistic component

Extra-linguistic, or non-verbal component

Socio-linguistic, or variational component

Whereas the linguistic includes the sounds, words and grammar of language, the para-linguistic refers to the speed, volume, pitch, tone and other "affective" aspects of one's speech. Grammar books and texts usually describe the linguistic aspects of our communication ability. The para-linguistic aspects are apparent when we speak, and they convey information about each speaker (age, sex, state of health, etc.) as well as information about his or her emotional state (happy, sad, upset, etc.). As native speakers of our language, we learn not only how to put our language together, but to interpret the messages which the para-linguistic dimension communicates.

The extra-linguistic component refers to our non-verbal behavior. Non-verbal interaction includes a variety of areas:

1. touching patterns (haptics)
2. eye contact (oculesics)
3. use of space (proxemics)
4. use of body movement and gestures (kinesics)
5. response to body and other odors (olfactics)
6. the pattern of timing in an interaction (chronemics)

Like language, non-verbal behavior is also patterned in ways specific to each culture. Like language, this is also learned and forms part of the way we communicate. It is erroneous to assume that we can successfully transfer non-verbal systems across cultures.

Speaking another language is not simply saying different words, but also interacting in different ways.

A third component of communication competence is the way we vary both language and non-verbal behavior in each situation. This ability reflects the socio-linguistic or variational component, acknowledging that our way of speaking and behaving is not monolithic and invariant. Rather we adjust both to each social circumstance as appropriate. And "appropriate" is the key to the concept since what is appropriate is culturally determined. What

is considered appropriate speech and behavior in one culture may not be equally appropriate in another.

This is an area in which culture and language are most obviously interrelated. To know how to speak and behave appropriately, involves knowledge of the social factors which govern the continual modifications in our manners. We know this intuitively in our own culture. For example, we know when and how to speak and behave appropriately in a classroom, in a church, in a doctor's office, in a bar, and so forth. We also know there are varying ways to speak and behave when talking with children, our parents, an employer, the clergy, or when we speak with family members as opposed to strangers on the street. Some social factors which commonly (although not always) affect speech and behavior are:

- where the conversation takes place (the setting)
- who is involved (the speakers and their characteristics, such as age, sex, relationship, role, etc.)
- the topic of conversation (discussing homework, speaking about religion, gossip)
- the form (a public speech, a common conversation, storytelling, etc.)

Learning to identify the situations and the communication styles appropriate to each is part of the challenge when entering a new culture.

Diversity within Culture

As we try to understand culture and to seek the common themes, we recognize that there is also diversity among the individuals who share that common culture. Each person is a cultural being. Our individual worlds are tinted with our shades of cultural heritage, background, and experiences. So, even when we tend to describe cultures in rather broad ways at first (often by nationality or country), we must also recognize that the individuals in a society/culture are diverse (heterogeneous), based on many other considerations:

* city dwellers and country people

* male and female

* ethnic groups and mainstream society

* single and married

* religious groups

* socioeconomic and political groups

* special interests (sports enthusiasts, bird-watchers, stamp collectors)

* recent immigrants and second or third generations

How would the world views differ between someone living in downtown Manhattan and someone from Ames, Iowa? How would beliefs differ between a Christian and a Buddhist? And within each of the groups cited, individuals each interpret and express themselves in their own personal way:

"Just because your sister likes baseball, doesn't mean you do or will!"

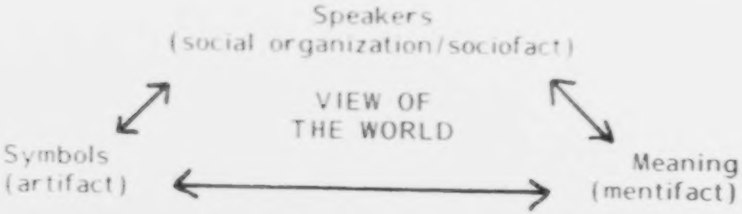
In an effort to define other cultures, one may over-generalize certain characteristics believed to be indicative of one group. Often these are images derived from the media and from our own cultural perspective. Someone outside the U.S., for example, may think that all Americans chew gum, or all Americans are materialistic.

The tendency to try to standardize or oversimplify another culture is called stereotyping. Stereotypes which persist despite new information, or information to the contrary, are prejudices.

Culture, Language and World View

Since language is learned and socially created, it is also an aspect of culture. Culture in turn includes language, yet is a component of language. The two, in fact, are so interlinked, that it is difficult to separate culture and language, or conversely, to show how they are interrelated. Yet the specific language one speaks is a significant factor in determining the view one has of the world. Language both affects and reflects the world view of people. It influences perception, cognition and our ways of relating to each other and to reality.

This interrelationship may be illustrated in this way:



In other words, what we think about something (meaning) we express by way of a symbol. Conversely, once acquired, that symbol also influences how we think about the world. The way we organize ourselves socially and what we consider important aspects of our social organization (e.g., sexual differences, age, role, status, etc.) affect the way we speak about things. Different speakers often have different ways of expressing the same thing. All people do not speak alike nor do the same persons speak in the same ways all of the time in all situations. The social circumstances of the speech act affect the way something is communicated.

All of these considerations--meaning, the choice of symbols, and social organization--constitute the view a group of people hold of the world. Obviously, there are many choices as to how we can organize ourselves socially, the meanings we hold for the world, and the symbols we use, and these vary from culture and language to culture and language. To experience Denmark through English cannot be the same experience qualitatively as to experience Denmark through Danish. Only the Danish language will lead us closer to the world view held by the Danes. Language, then, is a blueprint, a roadmap, a paradigm of the Danish view of things. For this reason, it is said that language both affects and reflects the cultural view which people have of the world.

Have you ever watched clouds with a child or a friend to find that you have seen very different forms represented? And try as they might to outline what they see, you can't quite find the same form? Just a few simple words like: "Do you see that cloud that looks like an elephant . . . it has a long trunk and a tail . . ." help you to perceive the precise cluster of clouds which you otherwise might not have discerned. This is the way language works, too. The words we have for things help us to identify those items and "distinguish" them from everything else around us. It is in this way that specific languages guide us to possibly differing perceptual configurations. This is another reason why language is often considered a roadmap or paradigm of our view of the world.

If language is a paradigm of our world view, learning another language should aid our discovery of the view which others hold of the world. Language systems differ in what they acknowledge, how they

segment and classify phenomena, and how we relate to these. Language also regulates the way we interact and behave. The more different a language is from our own, the greater may be the surprises which it holds for us.

So we should be prepared to discover new and exciting possibilities as we learn about other peoples and how they speak about their world. As Don Juan, the Yaqui sorcerer, said to Castaneda, his apprentice, who consistently refuted Don Juan's vision of things:

> "Who the hell do you think you are to say the world is so and so . . . just because you think the world is so and so. Who gave you the authority? . . the world is a marvellous place . . full of mystery and awe." [4]

As you pursue your intercultural experience--no matter where, no matter the host culture--this is the excitement ahead . . . the possibility of uncovering a new view of the world, and in turn, a new understanding of your own.

Footnotes

[1] Edward T. Hall, The Silent Language, (Garden City, New York: Anchor Press/Doubleday, 1973).

[2] L. Robert Kohls, Survival Kit for Overseas Living, (Chicago: Intercultural Press, Inc., 1979), p. 17.

[3] Leonard Bloomfield, Language, (New York: Holt, Rinehart and Winston, 1933).

[4] Carlos Castaneda, A Separate Reality, (New York: Simon and Schuster, 1971).

INTERCULTURAL CONTACT

Entering the Host Culture

As we travel abroad, we anticipate learning a lot about the host culture. What we do not always imagine is how much we will learn about our own culture and ourselves. Like the "fish out of water" it is an experience which causes us to think about what we have always taken for granted. Consequently, learning about other peoples and cultures, is also learning about oneself and one's own culture.

Because we are so unaware of how our own lives are mediated by culture and language, we often find it more difficult than we expect to accept another culture. Despite our recognition of what may be considered appropriate behavior in the host culture, we cling to what we consider "normal" and "natural." We believe that our way of doing things is "superior" or "right." This attitude is called ethnocentrism, a tendency to view one's own culture as a universal way of behaving (looking inward when looking outward). If we hold tightly to ethnocentric views, it makes it all the more difficult to enter a new culture with curiosity and interest, and to be willing to accept other ways of doing things as equally valid possibilities.

Contact between one's own world view and the new may result in a series of adjustments. This entry process into a new culture has been described as a series of stages by various people. Some phases commonly experienced are euphoria (Isn't this wonderful? Isn't this country beautiful? Isn't this town picturesque?), to conflict or shock (Why don't they speak English? Why do they keep touching me so much? Oh how I wish I could have some of my own food!) A next stage in the adjustment process often involves comparison and evaluation (Why, this isn't really so bad. Actually this is better than what we have back home! I can't figure out whether these teenagers are more mature or less mature than Americans). At a later stage, there may be acceptance of the host culture on its own terms, in which case, judgments are no longer made based on the way things are back home.

Viewing the host culture as an outsider, or from one's own cultural perspective, is often an inaccurate and greatly distorted view (called an etic perspective). In contrast, the view which natives hold of their own culture (an emic perspective) is one which often takes a considerable period of time to acquire aided by appropriate interest and attitude.

As you enter the host culture and learn its language, you may find yourself in transition from your own culture/language to the new. That is, you probably have learned to do new things (behaving and speaking) but your way of behaving and speaking is probably not like that of a native. This interim transitional stage may be called interculture and interlanguage to capture the idea that you are not behaving like you would at home, but neither are you behaving like your hosts.

How far you move toward behaving increasingly like your hosts is up to you. Obviously, a certain degree of adaptation is highly desirable just in terms of being acceptable to your hosts. Whether you desire to behave like them is your choice; on the other hand, whether that is permitted by the host culture is a matter which is not in your control. Your motivation may be viewed as on a continuum, from survival motivation (instrumental motivation as

termed by psychologists) or a motivation to be just like your hosts (integrative motivation), whom you probably admire enormously in the latter case.

In any case, cultural rapport is partially up to you. How far you go in entering and adjusting to your host culture is also up to you. As with any other social encounter, the options include:

1. rejection of the host culture which in turn usually causes rejection of you
2. adaptation to some extent, retaining your identity but adjusting to obvious aspects of the culture
3. integration or assimilation to the host culture, which sometimes means rejection of your own culture, or at least temporary abandonment of it
4. becoming bicultural and bilingual, which assumes that you learn to adapt successfully to each of two cultures and languages so that you are accepted as a member of each by its members.

Integrating Yourself into the Host Culture[1]

One of the ways that your experience may be described is in terms of general patterns of behavior: 1) culture entry adjustment; 2) culture learning, and 3) the re-entry process. A more detailed sequence of these same developmental stages is:

1. Culture Entry Adjustment:

    Stage I: Spectator
    Stage II: Defensive Contact
    Stage III: Recovery

2. Culture Learning:

Stage IV: Establishing bona fide contacts
Stage V: Sorting out meaning
Stage VI: Establishing a Role
Stage VII: Knowledge of Self
Stage VIII: Development of Needed Attributes and Skills
Stage IX: Development of Meaningful Relationships

1. Re-Entry:

Stage X: Post-sojourn Re-entry

As you enter a new culture a period of adjustment is needed. All your familiar signs and symbols of social interaction are gone, and you may begin to feel disoriented and anxious. In your journey overseas and as you read through and progress through these stages, it is important to remember the following points:

1. Development can be described in terms of a progression through a sequence of stages.

2. A stage is identified by a task or tasks which must be negotiated.

3. While the theme of one stage always predominates, several stages may be negotiated simultaneously as you shift back and forth within a certain range of exploration.

4. Your progress will proceed at its own pace though norms may prescribe a time frame for negotiating individual stages or the entire developmental sequence.

5. Although a specific task is identified with each stage in a developmental sequence, you will solve the task problem in your own unique way.

Stage I: Spectator. During your first few days or weeks in a foreign culture you may be insulated from in-depth contact with host nationals and the new cultural environment. You may associate with people who speak your language, and as a guest and tourist you may feel special and elated by the sights and newness of it all. In addition to the cultural insulation which others provide, you too may be fascinated with all the new sights and attractions while inwardly you may be more attuned to noticing the similarities with home than perceiving the differences that contrast with your home culture. These similarities reinforce your sense of cultural identity. Your language facility may be minimal but perhaps adequate for the superficial interactions that are necessary.

Stage II: Defensive Contact. After you have been in the new culture for a period of time and are less insulated and no longer treated as a guest, there may be increasing demands on you to interact with host nationals and to find ways to cope with daily needs. At this point you will begin to notice differences between the home and host culture. Your initial observations, excitement and curious interest now, with more in-depth involvement in this second stage, result in reactions of disbelief, alarm and amazement. The new culture may appear strange, bizarre and incomprehensible and social transactions may become confusing and ambiguous. The continual uncertainty regarding cultural norms and expectations may cause you to feel disoriented and personally inadequate, and just when you need help in establishing interpersonal bonds your language fluency may decline and your ability to solve problems can be at a minimum. As it becomes more difficult for you to cope with all these unpredictable and meaningless events, you may develop a growing sense of being different and isolated. And you may reluctantly assume the role of "foreigner" with all the negative connotations of ostracism and loneliness that that role signifies.

Stage III: Recovery. Before entering this stage you are confronted with a choice--either reduce tension by involving yourself in the culture or reduce tension through retreat to more superficial levels of contact. If you choose to become more involved, then this stage is a period of intense emotions. Things which previously frustrated you and which you blamed on others must now be acknowledged as your own inner conflicts. Also, you may begin to rely less on fantasy reunions with those you love in your home culture and begin to acknowledge the gulf that accompanies the painful separations. As this mourning process occurs you will begin to re-examine relationships with your family and the meaning of previously unquestioned cultural values.

In contrast to the first three stages of cultural entry or "culture shock" the six following stages of culture learning are an adaptive response which requires your active commitment and participation within the host culture. In general, culture learning refers to your process of evolving a new cultural identity as a result of integrating aspects of a new culture while retaining core aspects of your primary cultural identity.

Stage IV: Establishing bona fide contacts. Once your basic survival needs are met, your focus will shift to building relationships and social affiliations. You may experience a strong need to find a friendly host figure who accepts you despite your differentness and provides empathy, feedback and guidance. This feeling of belonging may cultivate a sense of willingness and optimism to initiate new behavior and sustain your morale in the face of failure and ridicule. You need to feel worthy of friendship and take risks in reaching out to strangers.

Stage V: Sorting out meaning. At this stage you become involved in the activities of the new culture and begin the slow process of developing an understanding of the host culture from the perspective of an insider. With the hope of gaining an inside perspective you deliberately enter new social interactions which may precipitate anxiety, failure and censure. To cope with the social blunders and errors which will inevitably occur you'll need humility, a sense of humor and self-confidence.

Stage VI: Establishing a role. In order for you to become a participating member of the new culture you must assume a social role and this must be one acceptable within the new culture. To take on such a role you need to learn the appropriate behavior of that role, and you are forced to acquire a new repertoire of behavior appropriate to the role you'll assume. For example, as a participant in a homestay foreign exchange program you are faced with having to learn the appropriate behavior associated with being a son or daughter, and sister or brother, while living within the particular family system. You will also need to learn to cope with uncomfortable feelings associated with assuming new behaviors and with social pressure to conform as well as feelings of inauthenticity associated with unfamiliar behavior. Aside from the difficulties associated with adopting a new role within the role structure of the second culture, you must also contend with the bicultural role. As you integrate aspects of the second culture and relinquish aspects of your native culture you may lose the ability to fit completely into any one culture for the moment and feel like a hybrid.

Stage VII: Knowledge of self. Your advancement toward greater cultural learning at this point depends upon your ability to experience in depth personal growth. The following areas are components of this growth:

1. Growth in awareness of a personal identity
2. Growth in self-awareness
3. Growth in cultural self-awareness
4. Growth in personal responsibility

Stage VIII: Development of Needed Attributes and Skills. Once you are self-aware and able to function within the new culture, the next step is to begin internalizing attributes from the second culture which will facilitate participation. First you need to become aware of the skills that are needed and next you must commit yourself to the conscious development of the needed attributes and skills.

Perhaps the most obvious of these skill areas might be the language dimension. You may need to progress in language fluency from a serviceable plateau into a realm where you can truly appreciate very subtle nuances.

Stage IX: Developing Meaningful Relationships. Here you are aware of being the product of one primary culture while also being aware of being affected and enlarged by participation in a second culture. Your new skills and adaptive behavior become spontaneous, you feel as if you "belong" and you experience independence. You are able to accept and be nourished by cultural differences and similarities and are able to view yourself and others as individual human beings who are influenced by culture and upbringing. Most important you are capable of undergoing further transition experiences which enable you to continue exploring the diversity of human life.

Stage X: Re-entry. You enter this stage at the

point in your overseas experience in which plans to return to your home culture become imminent. Because this re-entry phase is contingent upon departure plans, it will typically interrupt other stages.

Upon returning home, you may experience an increase in self confidence combined with an inability to utilize or apply much of what was learned abroad. In re-adjusting to your native lifestyle you may experience role conflict, feelings of aimlessness, sense of disillusionment and inner discontent with popular culture values in your home country. Your re-entry period may be slightly more difficult than the initial entry adjustment and you may devise similar strategies to cope with the stress and the feeling "I'll never fit in here again."

The following issues or tasks might be areas of difficulty for you: a) cultural identity, b) adjustment to changes in lifestyles, c) pressures to conform, d) feelings of superiority due to international experience, e) uncertainty in interpersonal relationships, f) social alienation as a result of the sojourn, g) dissatisfaction with local customs and ritualized patterns, h) frustration as a result of conflicting attitudes, i) feelings of strangeness, j) feelings of isolation, k) unfamiliarity with new styles, l) inability to communicate or apply what has been learned while overseas. Perhaps those skills which you developed in adjusting to the new culture overseas are just the skills you need now to help you re-adjust to your home culture.

Learning Language on Your Own

Most people think that to learn a second language, a teacher, a book, a course is needed. Yet, by comparison there are relatively few people who actually acquire a second language in a formal classroom setting. The vast majority of people acquire second languages naturally and fluently all on their own.

In fact, those who have studied foreign languages in school situations often do not attain a significant level of proficiency. This could be due to the method of teaching, the number of hours spent at the activity, the limited language use in a classroom situation. Whatever the reasons, formal study is indeed no guarantee that languages will be learned.

Conversely, being placed in a foreign context, although it provides an immensely rich opportunity to learn a second language, is no guarantee either. Aside from exposure, attitude and motivation play a tremendously important role in the acquisition of a second tongue. Whereas, the child needs a language--any language--to interact and communicate in order to satisfy basic needs, and also "picks up" the language or languages of the environment, the adult learner's needs are affected by his/her attitude toward the speakers of the second language and consequently his/her desire to want to speak it. Hence, language acquisition is closely connected to your feelings about the target culture and your hosts.

The extent to which you admire your hosts (and possibly wish to be like them) may greatly affect your acquisition of the language. At the other extreme, if you are disinterested in your hosts, you may find yourself learning minimal language in order to meet only your most basic needs.

AN EVALUATION FORM

The Y.O.G.A. Form[1]

Formal language instruction often begins as a process of learning which may continue abroad. The goal should be to help the individual "communicate" in another culture. Consequently, this form, unlike traditional language tests, addresses several areas:

Part I Language Proficiency--This section examines linguistic features such as vocabulary, pronunciation and grammatical control.

Part II Behavioral Performance--which refers to tasks and situations emphasizing what you do with what you have learned, including gestures, body movement, facial expressions and the like, in addition to linguistic skills.

Part III Attitude toward the Host Language and Culture--is considered since your attitude about these directly affects the ease or difficulty with which you learn the language.

This form will help guide you (and your instructors) through your language experience by:

(1) first, defining some objectives to be achieved for communicating in the host culture,

(2) serving as a guideline for observation, directing both learner's and teacher's attention to the learning process;

(3) and finally, by providing an assessment tool to help you as the learner evaluate how far you have progressed toward the stated objectives at various points in time.

Together, these objectives, guidelines and assessment are known as the Y.O.G.A. Form (Your Objectives, Guidelines and Assessment).

When to Use the Form

Since instructional objectives are suggested, students, teachers and trainers should become familiar with these from the outset of a language course. As a guideline, the form may be continually referred to throughout the language course and the experience abroad, as well as after the program if you continue study of the language and culture upon return home.

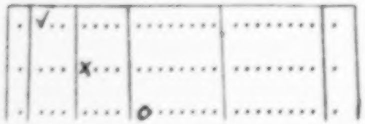
As an assessment tool, the Y.O.G.A. is to be filled out by you and reviewed with the teacher at the beginning and end of the language course. For programs with an in-country component, the procedure should be repeated at the end of the stay abroad. The form is meant to stimulate discussions and feedback among students, teachers and leaders at several critical times during the intercultural experience.

How to use the form

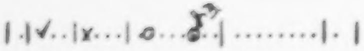
At the beginning of the language program, use a check mark:

At the end of the language program, use an X:

At the end of the stay abroad, use a circle:



If the teacher/leader disagrees with the assessment of an item made by the student, s/he may express that opinion in discussion with the student, adding his/her evaluation to the scale and initialing the addition:



Part I: Language Proficiency

In completing the statements below, think of your language ability; this may include your theoretical as well as your practical knowledge, your fluency and pronunciation as well as your comprehension.

The further you progress, the longer it may take to move from one level to the next on the scale; the dots on the scale are intended to reflect this.

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Listening

	No exposure to the spoken language.	Not well at all! Ideas have to be repeated to me at a slower pace, or replaced by other means of communication (gestures, pictures, etc.); I miss out on the bulk of the message.	Fairly well! I get the gist of what is being said, but still miss any specifics! unfamiliar with slang and colloquialisms.	Very well! I understand everything, and there are only occasional words or expressions that I miss.	Like a native speaker! I feel bilingual in all areas.
I can understand the target language when spoken to me at normal conversational speed by a native ...	.	..	...	....	.....
At this point of my language learning, I can understand:					
- a radio program in the target language ...	.	..	...	....	.....
- a TV program in the target language ...	.	..	...	....	.....
- a movie in the target language ...	.	..	...	....	.....
- a telephone conversation ...	.	..	...	....	.....
- songs, jokes in the target language ...	.	..	...	....	.....
- a dialogue, an argument, a discussion that includes me ...	.	..	...	....	.....
- a dialogue, an argument, a discussion that excludes me ...	.	..	...	....	.....
- commands directed at me ...	.	..	...	....	.....
- social requests directed at me ...	.	..	...	....	.....
- directions given to me ...	.	..	...	....	.....
- instructions given to me ...	.	..	...	....	.....
- taboo words and euphemisms ...	.	..	...	....	.....
- some slang and colloquial expressions ...	.	..	...	....	.....
- emergency situations ...	.	..	...	....	.....
- "small talk" ...	.	..	...	....	.....

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At this point of my language learning I can maintain, successfully,

	YES	NO
- a brief exchange on subjects familiar to me		
- a short conversation on selected subjects		
- a short conversation on any subject		
- a prolonged conversation on any subject		

Speaking

I can use a range of vocabulary and expressions in the following areas --

	No exposure/no ability.	Not well at all, but I try.	Fairly well; I stumble and hesitate, but I can do it.	Very well; I seem to have little or no difficulty.	Almost like a native speaker.	Like a native speaker.
- Days, months, seasons						
- Family relationships						
- Parts of the body						
- Parts of the house						
- Articles of clothing						
- Social expressions						
- Interrogatives						

	No exposure/no ability.	Not well at all, but I try.	Fairly well; I stumble and hesitate, but I can do it.	Very well; I seem to have little or no difficulty.	Almost like a native speaker.	Like a native speaker.
- Expressions of time/place						
- Cardinal numbers (six, two-faced, four-star)						
- Ordinal numbers (first, second-class, third-rate)						
- Geographic directions						
I can use the following sentences						
- Simple affirmative statements (Yes, I can do it.)						
- Simple negative statements (No, I don't remember.)						
- Simple questions (Do you like it?)						
- Commands (Come back again.)						
I can use slang and colloquial expressions						
Other aspects of oral expressions:						
- Pronunciation						
- Intonation						
- Correct word order						
- Fluency						

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Grammatical Features

I can use the following features of the host language (if applicable to the language in question)--

	No exposure/no ability.	Not well at all, but I try.	Fairly well; I stumble and hesitate, but I can do it.	Very well; I seem to have little or no difficulty.	Almost like a native speaker.	Like a native speaker.
- Personal pronouns (I, you/she/us)						
- Verbs - simple present (We speak English)						
- Verbs - present progressive (We are speaking English.)						
- Definite articles (the)						
- Indefinite articles (a,an)						
- Gender and number of nouns (las casas/el libro, in Spanish)						
- Verbs - simple past (I spoke English.)						
- Possessive adjectives (my/your/her)						
- Possessive pronouns (mine/hers/ours)						

	No exposure/no ability.	Not well at all, but I try.	Fairly well; I stumble and hesitate, but I can do it.	Very well; I seem to have little or no difficulty.	Almost like a native speaker.	Like a native speaker.
- Noun/adjective case endings (Der gute Mensch/Zu dem guten Menschen, in German)						
- Prepositions (with/for/at)						
- Verbs - simple future (She will write a letter.)						
- Verbs - "going to" future (She is going to write . . .)						
- Expressions of time (I'm late. It's now or never.)						
- Noun-verb agreement (Time flies.)						
- Contractions (It is not--it isn't.)						
- Reflexive verbs (levantarse, in Spanish; se souvenir de, in French)						
- Direct object pronouns (I learned the lesson. I learned it.)						
- Indirect object pronouns (to him, to us)						
- Verbs--conditional (We would travel if . . .)						

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	No exposure/no ability.	Not well at all, but I try.	Fairly well: I stumble and hesitate, but I can do it.	Very well: I seem to have little or no difficulty.	Almost like a native speaker.	Like a native speaker.
- Adjectives--comparative, superlative forms (big, bigger, biggest)						
- Verbs--imperfect (J'avais 17 ans, in French; Estudiaba siempre, in Spanish)						
- Relative pronouns (who, which, whose)						
- Verbs--present perfect (She has written a letter every day this week.)						
- Demonstrative pronouns (Those are mine.)						
- Demonstrative adjectives (this table)						
- Verbs--subjunctive (Il faut que je parte, in French; Espero que te diviertas, in Spanish)						
- Indirect speech ("I'm going," said Nancy--Nancy said that she was going.)						
- Passive voice (We all did it.--It was done by all of us.)						

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Part II: Behavioral Performance

In completing the statements below, think of your ability to PERFORM each of the tasks cited. Your markings should indicate whether you have had experience with the situation and what your relative ability to accomplish the task is, as contrasted with the complete ability of a native.

I can--

	No exposure/no ability.	Not well at all, but I try.	Fairly well: I stumble and hesitate, but I can do it.	Very well: I seem to have little or no difficulty.	Almost like a native speaker.	Like a native speaker.
- ask for or give directions						
- ask and tell time of day/day of week/date						
- order a simple meal alone						
- talk about the weather						
- purchase food/clothing/train tickets on my own						
- respond to biographical questions						
- ask for, obtain, understand biographical information from others						
- get around by bus/train/taxi						
- act in social interactions (introductions/leave-taking)						
- take and give simple telephone messages						
- assist others with no language ability with problems described above						

	No exposure/no ability.	Not well at all, but I try.	Fairly well; I stumble and hesitate, but I can do it.	Very well; I seem to have little or no difficulty.	Almost like a native speaker.	Like a native speaker.
- describe my job in detail						
- provide information about my family, home/hometown						
- give brief autobiography and tell of my plans and hopes						
- speak of my experiences in my host family/community/country						
- use systems of measurement of my language of study (distance/time/weight) & express ideas						
- describe purpose/function of your program and/or organization						
- use the language to assist others with no language ability with problems described above						
- follow and contribute to conversation among native speakers						
- interact with group of educated native speakers						
- socialize with hosts without offending linguistically or culturally						

I can --	No exposure/no ability.	Not well at all, but I try.	Fairly well; I stumble and hesitate, but I can do it.	Very well; I seem to have little or no difficulty.	Almost like a native speaker.	Like a native speaker.
- take notes and summarize an informal discussion						
. . . a formal lecture						
I can talk about my experience with/impressions of various aspects of life in my native country. For example:						
- social relationships (family, friendship, taboos, etc.)						
- natural environment (climate, geography, resources, etc.)						
- man-made environment						
- population patterns						
- religious beliefs/practices						
- education						
- political organization						
- economy						
- art forms/public entertainment						

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	No exposure/no ability.	Not well at all, but I try.	Fairly well: I stumble and hesitate, but I can do it.	Very well: I seem to have little or no difficulty.	Almost like a native speaker.	Like a native speaker.
[Insert at least five additional topics on which to evaluate yourself.]						
-						
-						
-						
-						
-						
I can obtain information about and discuss various aspects of life in my host country. [See examples above.]						
-						
-						
-						
I can discuss in detail an area of special interest to me:						
-						
-						
I can interpret on any of the above topics. . . .						

Part III: Attitude Toward the Host Language and Culture

There are no specific goals to be reached in this section; rather, it is hoped that the process of answering these questions will help you to reflect on what your feelings and attitudes are, how/if they may be changing, and how/if they are affecting your learning.

	no exposure	not at all	some	a lot
1. I feel I am adjusting to the host culture				
2. My feelings toward host nationals are favorable				
3. I get along with my host family				
4. I try to be with host nationals				
5. I want to use the host language				
6. I use the host language				
7. I think I am accepted by host nationals				
8. I like being alone (no Americans) with host nationals				
9. I feel relaxed and comfortable in my new environment				
10. I would like to return to the host country				

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Some things I appreciate about my host culture are:

Some things I find difficult to understand/accept about my host culture are:

Some contrasts I see between my host culture and my home culture are:

Footnotes

[1] Adapted from Theodore Gochenour and Anne Janeway, "Seven Concepts in Cross-Cultural Interaction," Beyond Experience (Brattleboro, Vermont: The Experiment Press, 1977) and from Nancy B. King, Case Study of a Latin American Sojourner: Crossing Hard Times Ph.D. Dissertation, Wayne State University, Detroit, Michigan, 1981, University Microfilms Order No. 81-17076).

[2] Adapted from "An Evaluation Form of Communicative Competence for Language Learners," developed by Alvino E. Fantini, The Experiment in International Living, 1974.

EDITOR'S CHOICE

Selections for People Who Like to Read

Here are some great novels about people in cross-cultural situations:

Chinua Achebe	*Things Fall Apart*
Elenore Bowen	*Return to Laughter*
James Clavell	*Shogun*
Margaret Craven	*I Heard the Owl Call my Name*
Robert Crichton	*The Secret of Santa Vittoria*
Gerald Durrell	*My Family and Other Animals*
Joseph Kessel	*The Horsemen*
Oscar Lewis	*Children of Sanchez*
Oscar Lewis	*Five Families*
Farley Mowat	*The Boat That Wouldn't Float*
Farley Mowat	*Never Cry Wolf*
Mary Lee Settle	*Blood Ties*

If you like science fiction, try:

Robert Heinlein	*Stranger in a Strange Land*
Frank Herbert	*Dune*
Ursula LeGuin	*The Left Hand of Darkness*

If you prefer non-fiction, we recommend:

Batchelder, Donald and Elizabeth G. Warner. *Beyond Experience*. The Experiment Press, Brattleboro, Vt, 1977.

Seymour Fersh. *Learning About Peoples and Cultures*. McDougal, Littell & Co., Evanston, Il. 1974.

Hall, Edward. *The Silent Language*.

________. *The Hidden Dimension.*

L. Robert Kohls. *Survival Kit for Overseas Living*.

These sources can help you locate language materials and tapes:

Clearinghouse for Self-Instructional Language Materials. Center for Applied Linguistics, 3520 Prospect St., NW, Washington, D.C. 20007.

Johnson, Dora E. et al. *A Survey of Materials for the Study of the Uncommonly Taught Languages*. Center for Applied Linguistics, 3520 Prospect St. NW, Washington, D.C. 20007.

And these can help you work on your language learning:

Brewster, Elizabeth S. and Thomas E. Brewster. *Language Acquisition Made Practical* (Field Methods for Language Learners). Colorado Springs, Colorado: Lingua House, 1976.

Pimsleur, Paul. *How to Learn a Foreign Language*. Boston: Heinle and Heinle Publishers, Inc., 1980.

Rubin, Joan and Irene Thompson. *How to Be a More Successful Language Learner*. Heinle & Heinle Publishers, Inc., Boston, MA, 1982.

About the United States (Social and Political Processes)

The following insert contains Appendix II of the Field Guide which group members receive.

INTERCULTURAL EXCHANGE SERIES:

GETTING THE WHOLE PICTURE

A Field Guide
to Language Acquisition and Culture Exploration

APPENDIX II: About the United States
(Social and Political Processes)

Supplement for International High School
Program Participants (IHSP)

The Experiment in International Living
Brattleboro, Vermont, USA

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INTERNATIONAL PROGRAMS DIVISION

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APPENDIX II: About the United States
(Social and Political Processes)

TABLE OF CONTENTS

The U.S.: Some Facts and Figures 1

The American Family 3

  Some General Comments 3
  Topics for Exploration 7

The American High School 9

  Some General Comments 9
  A Glossary of Terms 11
  Topics for Exploration 13

A Nation of Immigrants 15

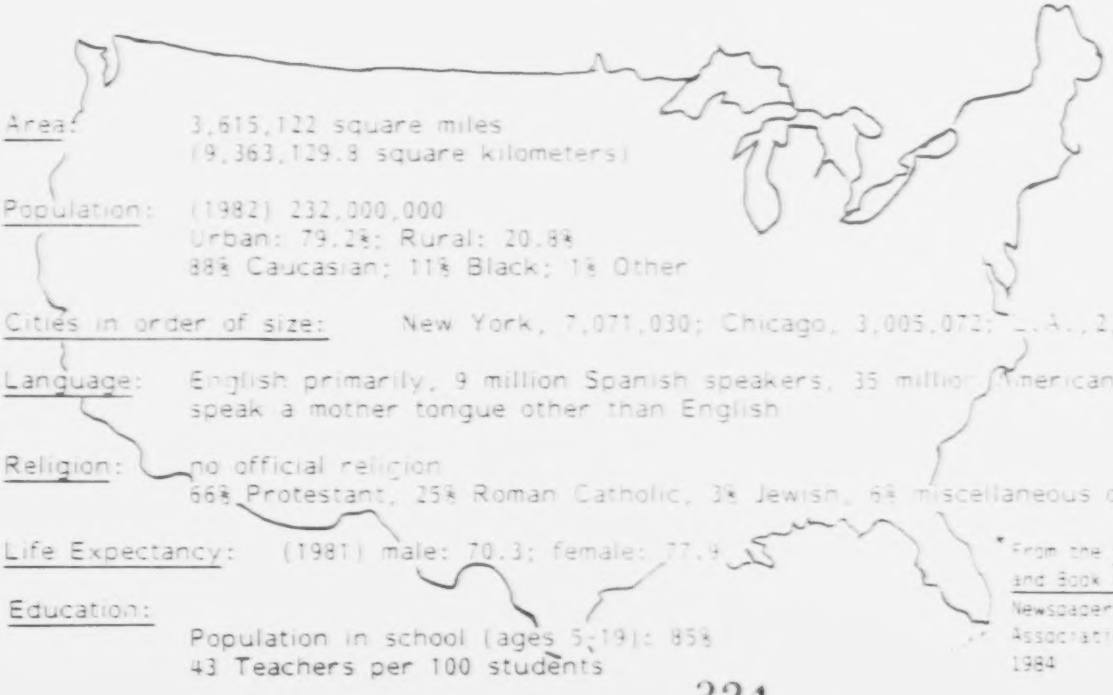
  British Influences 15
  The First Americans 17
  Afro-Americans 17
  Later Immigrants 18
  Topics for Exploration 21

The U.S. Political System 23

  The Constitution 23
  The Congress 24
  The Executive Branch 25
  The Judicial Branch 27
  The Bill of Rights and Constitutional Amendments 28
  Topics for Exploration 30

Some Helpful Readings 35

THE U.S.: SOME FACTS AND FIGURES*



Area: 3,615,122 square miles
(9,363,129.8 square kilometers)

Population: (1982) 232,000,000
Urban: 79.2%; Rural: 20.8%
88% Caucasian; 11% Black; 1% Other

Cities in order of size: New York, 7,071,030; Chicago, 3,005,072; L.A., 2,966,763

Language: English primarily, 9 million Spanish speakers, 35 million Americans who speak a mother tongue other than English

Religion: no official religion
66% Protestant, 25% Roman Catholic, 3% Jewish, 6% miscellaneous or none

Life Expectancy: (1981) male: 70.3; female: 77.9

Education:
Population in school (ages 5-19): 85%
43 Teachers per 100 students

---

* From the *World Almanac and Book of Facts*, Newspaper Enterprise Association, New York, 1984

HOW MANY STATES CAN YOU NAME?

Locate your homestay community

Alabama
Alaska
Arizona
Arkansas
California
Colorado
Connecticut
Delaware
Florida
Georgia
Hawaii
Idaho
Illinois
Indiana
Iowa
Kansas
Kentucky
Louisiana
Maine
Maryland
Massachusetts
Michigan
Minnesota
Mississippi
Missouri
Montana
Nebraska
Nevada
New Hampshire
New Jersey
New Mexico
New York
North Carolina
North Dakota
Ohio
Oklahoma
Oregon
Pennsylvania
Rhode Island
South Carolina
South Dakota
Tennessee
Texas
Utah
Vermont
Virginia
Washington
West Virginia
Wisconsin
Wyoming

THE AMERICAN FAMILY

Some General Comments

Your homestay with an American family will provide you with a chance to get to know at least one family very well. You will then have a much greater insight into the operation and ties that hold many American families together. It is important to recognize, however, that family patterns vary from family to family, from region to region and among families of different ethnic and socioeconomic backgrounds. Many U.S. families consist primarily of the immediate family members, with relatives playing a lesser role than in many other cultures. For example, it is not common for parents to live with their married children. Relatives often live a long distance from one another, preventing frequent visits and communication, except by phone.

The immediate family members rely on one another for emotional and life support systems but may also turn to friends, government institutions, or even the symbolic value of material possessions to fulfill their needs for security and personal identity.

Although, traditionally, the father has been thought of as the head of the household, this is changing in some families as women are increasingly employed outside the home and are assuming more prominent positions in their work environment. The changing role of women has caused families to consider alternative ways to manage homes. Day-care centers are becoming a prominent feature of communities, and some fathers are assuming more responsibility for housework and child care. In addition, an increased divorce rate has made "single-parent" households increasingly common. The concept of a family is also changing to reflect decisions of couples not to have children, to follow separate careers, or to remain single and relate intimately with a group of friends. The primary relation of family members is significantly enhanced by peers such as friends, acquaintances in work or school, or in the community.

Young people often participate in extra- or co-curricular activities at school such as sports, drama, and special interest clubs. Parents often contribute time and energy to volunteer organizations, public and private clubs such as Rotary International, Kiwanis Club, Lions Club, American Association of University Women, fund-raising groups for philanthropic causes, YMCA, Girl/Boy Scouts, to name only a few. The "Volunteer Spirit" in the U.S. is perhaps vestigial of the original settlement need of this country to help one another to get settled and begin a new life. Although women have been the primary contributors to the various volunteer networks, their availability has lessened as they have moved more into the workplace.

Since the U.S. is a mixture of many cultures, races and peoples, the activities, holidays and general life patterns may be influenced by the ethnic as well as the "American" background of the family. This will be more apparent in recent immigrants to the U.S.

Holidays celebrated by most U.S. families include Thanksgiving, Christmas or Hanukkah, Easter or Passover, and the 4th of July. It is during these holidays, birthdays and anniversaries that families often join to celebrate the occasion. Festivities may differ from family to family but generally follow a tradition within the family, year after year. You will have an opportunity to participate in many of these occasions during your stay.

Families use their leisure time in different ways. Some gather around the television in the evenings; others may organize family outings on the weekends and plan family vacations together. Some families may use their leisure time in more individual ways. For example, family members may plan activities with their friends or peer groups and may attend summer camp. Young people may have jobs after school hours or during the summer to help support their education or personal incomes. Some people spend their free time involved in recreational activities that are organized by their church groups. The church can serve as more than a place to worship. This may be due to the historical place of the church within American society. A great majority of the early settlers came to the U.S. for religious freedom. Living was difficult and the church became a central meeting place where they found support.

The concept of friendship is more casual for Americans than for many other cultures. The word friend is used loosely and the "circle" of friends may change with age, moves, interests, and needs of the individuals. People may not see one another for quite some time and be able to resume their friendship with little difficulty. Americans tend to be very friendly to most people which is sometimes misinterpreted by others to mean more than is intended. For example, many exchange students to the U.S. are disappointed that people who appeared so friendly on the first day of school did not pursue a friendship in the way the exchange student had anticipated.

In understanding the American family, it may be helpful to consider some of the general values, attitudes, and beliefs held by many Americans. Remember that any attempt to generalize will not account for the numerous individual differences possible within any group.

In stereotyping the "American" the following characteristics have been applied:

informal
friendly
generous
hard-working
patriotic
time conscious
loud
wasteful
uninformed about other countries
wealthy
boastful
not class conscious

Adages help to identify values held by a culture. These adages help to evoke some basic American values:

Adage	Value
Don't cry over spilt milk	practicality
No rest for the wicked	work ethic
Time is money	importance of time
If at first you don't succeed, try, try again	persistence
A man's home is his castle	privacy

Other values often identified with the American culture include:

future orientation
thriftiness
physical appearance
pleasant appearance
initiative
originality
cleanliness
equality
responsibility
aggressiveness

As you investigate American social systems, you will find some of the above qualities exhibited to varying degrees. In understanding the values and particular attitudes of a people, their behavior and organization will make more sense.

Topics for Exploration

1 Visit a number of community organizations and talk with their members to discover:

A) The purpose of their organization

B) The history of their organization including how long it's been active in the community

C) Its role in the community

The following list can serve as a guideline to some of the associations commonly found in U.S. cities.

Service Clubs

Rotary International
Kiwanis
Lions Club
YMCA
Hospital Auxiliary

Community Action Clubs

Food co-op
League of Women Voters
PTA (Parent/Teacher Associations)
Community Day-Care Center

Self-help Clubs

Jazzercise
Weight Watchers
Alcoholics Anonymous/Alanon

2 Attend a variety of religious services in your community. Talk with a member of the congregation or clergy about:

A) their religious beliefs
B) history of their religious group
C) role of their group in the community

The following list of religious groups can be investigated:

Baptists, Methodists, Presbyterians, Unitarians, Lutherans, Catholics, Episcopalians, Jews, Mormons, Quakers, Christian Scientists, 7th Day Adventists, and Mennonites.

3 Visit a retirement community, Senior Citizens Center or a meeting of the local Association for the Advancement of Retired People (AARP). Interview a member of this group about:

A) how they feel about their lives after retirement

B) particular problems associated with retirement

C) the history of their association in the community

D) their roles in the community

THE AMERICAN HIGH SCHOOL

Some General Comments

Attending school will be a major part of your year abroad. Although high schools in the U.S. are probably different from those in your own country, most exchange students have little difficulty adjusting to and participating in school life.

Following are some points of information about the American high school system. The comments will apply generally to public schools in most areas, but keep in mind that there is also variation from school to school. This is more true than in most countries because American public education is not determined by any central government office, but rather at the state and community levels. You will find out more about the high school you will be attending once you have arrived in your host community.

1. The Students: High school students in the U.S. are not given complete responsibility for themselves. They are often supervised while at school, and their freedom to move about or leave the school building and campus is usually restricted.

2. Philosophy of Education: Whereas schools in most areas of the world place almost exclusive emphasis on academic study, U.S. schools stress "well-roundedness." This means that students are encouraged to develop non-academic skills and talents as well as intellectual abilities. Therefore, most high schools offer extra- or co-curricular activities--such as dramatic productions, sports, club activities, and social events--as well as

classroom instruction. You will be encouraged to participate in whatever activities you find interesting, and you should do so.

3. The Classroom: In some countries, teachers lecture in class and students spend a great deal of time studying or even memorizing textbooks. In the U.S., there may be more emphasis on applying knowledge in the real world, so teachers often engage their students in discussions, go on field trips, or use movies and educational games in the classroom. You may have to get used to participating actively in classroom activities rather than primarily listening and taking notes.

4. The Teachers: Teachers in U.S. schools are usually approachable and friendly rather than formal in their relationships with students. They expect respect, but are willing to get to know their students socially and personally. If you have any difficulties in your school, you can feel free to approach most teachers for individual assistance or for advice.

5. Homework and Examinations: Many exchange students are accustomed to major examinations given once or twice a year, for which they must study very hard. In the U.S., tests and "quizzes" are given more often, along with homework that may also be graded. Other assignments, such as book reports and term papers (long essays based on student research), are common. Grades are usually based not only on test scores, but also on homework assignments and participation in class. In both tests and homework, students are often asked to defend a personal opinion rather than to restate facts that they have learned from readings or lectures.

A Glossary of Terms

principal - the director of the school

guidance counselor - a person who advises students on which courses to take, career options, and helps students adjust socially

student council - the governing body of the school, composed of elected student representatives from all classes

freshmen - students in the 9th grade

sophomores - students in the 10th grade

juniors - students in the 11th grade

seniors - students in the 12th grade (the last year of high school)

semester - half of the school year

school year - September through June

mid-terms - exam which comes in the middle of the semester

finals - exam which comes at the end of each semester

pop quiz - a short test given unannounced by the teacher

electives - classes you choose to take

required subjects - classes you must take

assembly - a meeting of all students and teachers in the school

study hall - a period during the school day for students to do their homework

homeroom - a short period at the beginning of the day in which attendance is taken and announcements are given

period - a block of time, usually one hour or less, in which each class is given

to cut class - to miss class without permission

to skip school - to miss school without reason

to be suspended - to be asked to leave school for a period of time by the school authorities because of breaking a rule

to be expelled - to be asked to leave school permanently by school officials because of breaking rules

to flunk - to fail a class or grade

truant officer - a person whose job is to make sure all students attend school

extra-curricular - co-curricular activities - sports or clubs that students participate in after school

to try out - to audition for a sports team or for a drama or musical production; based on your ability, you may or may not be accepted

a prom - a dance usually held at the end of junior and senior year; often formal

vocational classes - special course for students who wish to work as soon as they finish high school. Some vocational classes include: typing, bookkeeping, automotive mechanics, drafting, printing, small machine repair, etc.

special ed - special education classes for students with learning disability problems

home ec - home Economics; classes that teach cooking, sewing, etc.

open campus - students may leave the school and grounds when they have no classes

smoking area - place where students can smoke

a pass - written permission to leave class to go elsewhere

locker - storage area for your coat and books

Topics for Exploration

1 Interview these people about their jobs. What does their position entail? What qualifications do they have to have for their jobs?

- guidance counselor
- school nurse
- a coach of a sports team
- a student council officer

Some other information you might try to find out: Does the school have any unique features that other U.S. schools do not usually have?

What input do the students in the school have in policy and curriculum?

What interscholastic activities take place with other schools in the area?

What community activities take place at the school?

2 Observe any differences between your school at home and your host school. What courses or activities are not offered at home? What rules or behavior are different in the classroom, the restrooms and at school functions (dances, sports events etc.)? What seems interesting or surprising to you?

3 Find out about the process of applying to a university in the U.S. What tests do you need to take? What does an application include? How much does it cost? Are there special classes for students who plan to go to the university?

4 How are public schools supported? Find out who supplies the books. Attend meetings of the Parents-Teachers' Association (P.T.A.) or school board to learn about issues concerning the school and the community. Investigate the government's relationship to public, private and religious schools. How is the curriculum developed? How is the school year schedule planned? Who decides and controls the ages of mandatory education? What are the qualifications for teachers and administrators? Who sets them? How are salaries set and adjusted?

A NATION OF IMMIGRANTS

> "America, thou half brother of the world, with something good and bad of every land."[1]
>
> Philip Bailey, Poet, 1816-1902

Only 200 years old, the United States of America is a young country, and its people come from every region of the world. President John F. Kennedy, the great grandson of a poor Irish immigrant, called America "a nation of immigrants."[2] He pointed out: "Every American who ever lived . . . was either an immigrant himself or a descendant of immigrants.[3] Even the American Indians were originally immigrants--descendants of Mongoloid peoples who came to the Western Hemisphere from Asia. The story of the United States is filled with the rich cultures of the various immigrant groups and their experiences of the new life they found in America, working to build a unique nation.

British Influences

During the 1500's, French and Spanish explorers visited the New World. But not until the 1600's did the first Europeans come to live in North America to seek freedom and a better life. Many of the immigrants were from Britain and they strongly influenced the early history of the new nation as reflected in its language, laws and philosophy of government.

Oscar Handlin, in his book The Uprooted, describes the experience of the immigrants:

> The crossing immediately subjected the emigrant to a succession of shattering shocks and decisively conditioned the life of every man that survived it. This was the initial contact with life as it was to be. For many peasants it was the first time away from home, away from the safety of the circumscribed little villages in which they had passed all their years. Now they would learn to have dealings with people essentially different from themselves. Now they would collide with unaccustomed problems, learn to understand alien ways and alien languages, manage to survive in a grossly foreign environment.[4]

Why did so many people leave their familiar homelands to come to a strange country? Said President Kennedy: "Three strong forces--religious persecution, political oppression and economic hardship--provided the chief motives for the mass migrations to our shores."[5]

Some British colonies were established as centers of trade. The North American continent was rich in natural resources and the British had factories which needed raw materials. The trading of raw materials and finished products became important to both the British and the Americans.

The British who were having trouble in England because of their beliefs came to America to find religious freedom. One of these groups, the Puritans, believed that God had led them to America to build a religious nation. Their religious beliefs helped them when life was difficult in the new land.

The First Americans

When the colonists arrived in North America, they did not find an empty land. The Native American Indians were already living in the area. When Christopher Columbus came to America in 1492, he named them "Indians," because he thought he had gone all the way around the world and had reached India. Today they are called "Native Americans."

America was settled several thousand years before Columbus by Asiatic peoples who crossed a land on an ice bridge from Siberia to Alaska and then spread slowly over the continent.

The descendants of these immigrants were the American Indians whom the European explorers found long established in the "new world."

The Native Americans were not strong enough to prevent Europeans from settling in North America. When colonies were established on the east coast, the Native Americans began moving westward. Then immigrants began coming to the new land in large numbers, and as the white settlers moved westward they took the Native American land as they went. The Native Americans pushed farther and farther west. Some Native Americans fought against the immigrants, but the immigrants had an advantage with their guns and large number of soldiers.

By the end of the 1800's, the Native Americans had been defeated. Reservations were established for them where they could live as autonomous groups. It was not until the 1930's that citizenship was conferred upon the Native Americans.

Afro-Americans

Another group which had an important influence on America is the black Afro-American. Many Africans were brought to America and sold as slaves from 1619 to 1807. They were not freed until the end of the Civil War in 1865. Most of them worked on large farms in the South. After they were freed, many of the Black Americans continued to live in the South. In 1900, 90% of them were still living in the South, and many of them still worked for the same white people who had named them or their ancestors before the Civil War. After 1900 they began to leave the South and by 1960, 50% of the Blacks had moved North and West taking with them their special music, art, and religion. In recent years, they have taken a more active role in American life than their ancestors. They now represent 12% of the American population. 6

The Civil War brought many changes in American life. The slaves were freed and industry began to grow. More and more people were needed to work in the new factories.

Later Immigrants

"Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tossed to me.
I lift my lamp beside the golden door."
Emma Lazarus, 1885
written for the Statue of Liberty

New immigrants, mostly from Europe, came in large numbers in the late 1800's and early 1900's and the population grew quickly. In search of freedom and a better life, they caused many changes in American society. Many of them settled in the eastern industrial cities, bringing their customs and their religions with them.

At the same time, but on the west coast, Asians came to work on farms and helped build the new railroads across the country. Their first years in America were often difficult ones, but many of them remained and became successful in business.

A recent large group of immigrants is the Latin Americans. Most of them have come from Mexico, Cuba and Central America. Other Latins have come in large numbers from Puerto Rico which is a Commonwealth of the United States. These people have settled in large numbers in the Southwest, Florida, and New York City and their presence has lent a new flair to such areas.

In addition to the immigrant population, there have been increasing numbers of refugees coming to the U.S. since World War II. The United Nations defines a refugee as ". . . anyone who must leave his native country out of reasonable fear of persecution because of race, religion, nationality or affiliation with a social or political group." Unlike immigrants, refugees have been forced to leave their countries.

The largest number of recent refugees has come from Southeast Asia. After the fall of Saigon in 1975, "boat people" fled Vietnam in small boats. Large numbers of refugees also came out of Laos and Cambodia, all fleeing the Communist governments in their native countries. Many western countries have helped to resettle these refugees, with the U.S. accepting the largest numbers. Other refugee groups now coming to the U.S. include those from Eastern Europe, Russia, Afghanistan, Africa (especially Ethiopia), and Latin America (especially Cuba). As with the immigrants, refugees have resettled throughout the U.S. and are now beginning to adjust to their new lives. While learning English and becoming part of the work force, these individuals have also brought a variety of new languages and cultures to the changing social scene within the United States.

The mixing of so many diverse people from different nations has sometimes caused trouble in America. Blacks have not been completely accepted in white society. And at times there have been anti-Catholic and anti-Jewish groups. At times when many immigrants arrived all at once, American workers feared there would not be enough jobs for everyone. There have now been some efforts to control immigration and today there are many laws limiting the number of those who may enter in any one year.

Eventually, new arrivals are accepted and most have taken an active role in American life. Each nationality has brought something new and special. For a long time many people believed that these different nationalities would eventually mix together completely. It was thought that America would become a great "melting pot" and that all of the different nationalities would melt together to form a new race; that the old races of the world would form one new "American" race. But so far this has not happened and there are still racial and cultural differences.

On all American coins there are the words "E Pluribus Unum" which mean "out of many--one." When the United States was established this was chosen as a motto, but America has not proved to be the great melting pot which some people expected. Still, it remains true that out of many races and nationalities has come one nation, while cultural pluralism has become a more realistic concept for American society. Today, the United States is one of the most multi-cultural, multi-lingual countries in the world.

Topics for Exploration

1 Through your research at the local library or by talking with local or state officials (if possible) find out:

- How is immigration from various countries controlled and managed?
- What has been the history of various immigrant groups in the host country? Your own?
- How are immigrants of today accepted/rejected by the larger society?
- What social/political/religious/educational issues are raised by the influx of large numbers of one immigrant group to a particular area?
- Can you make comparisons between immigrant presence and influence in the host country and in your home country?

2 What are the requirements and procedures for becoming a citizen in the host culture?

- How do they compare with naturalization procedures in your own country?

3 Investigate ethnic groups found in the community, Polish-American clubs etc.? What role do these groups play in the community? Do they celebrate any festivals you might attend?

4 Check through your local church to see if they have sponsored any refugee families living in the area. Interview a member of the family for your school paper. How have his/her expectations of life in the U.S. matched the reality?

Footnotes

[1] James Baker and Mary Ann Kearney, Life, Liberty and the Pursuit of Happiness (Rowley, Mass: Newbury House Publishers, Inc., 1978).

[2] John F. Kennedy, A Nation of Immigrants (New York, New York: Harper & Row, 1964).

[3] Ibid.

[4] Oscar Handlin, The Uprooted (Boston, Mass: Little, Brown & Co., 1973).

[5] John F. Kennedy, A Nation of Immigrants (New York, New York: Harper & Row, 1964).

[6] James Baker and Mary Ann Kearney, Life, Liberty and the Pursuit of Happiness (Rowley, Mass: Newbury House Publishers, Inc., 1978).

THE U.S. POLITICAL SYSTEM

The Constitution

> "We the people of the United States in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty for ourselves and our posterity, do ordain and establish this Constitution for the United States of America."
>
> Preamble to the U.S. Constitution

Popular sovereignty is the basis of the American political system and its most fundamental feature is the U.S. Constitution. The Constitution was written in 1787 by men like Alexander Hamilton, James Madison and Benjamin Franklin. These early statesmen, free at last from the whims of English kings and queens, felt that people should be guaranteed the right to elect and control their public officials. To critics of this democratic thinking, Thomas Jefferson replied,

> "Sometimes it is said that man cannot be trusted with the government of himself. Can he, then, be trusted with the government of others? Or have we found angels in the forms of kings to govern him? Let history answer this question. . . . The way to have good and safe government, is not to trust it all to one, but to divide it among the many." [2]

How does the Constitution they wrote describe the system of federal government and what rights and freedoms are guaranteed by it?

The Constitution outlines three distinct branches of the national government, each of which serves to check and balance the others. They are: 1) the legislative branch, or Congress; 2) the executive branch, and 3) the judicial branch.

The Congress

Congress is made up of the Senate and the House of Representatives. Together they make new laws, change old laws, and investigate matters of national interest. Other duties of Congress include: providing for defense and general welfare; declaring war; ordering currency made and borrowing money; adjusting federal taxes; regulating inter-state commerce; determining who can become a citizen; and admitting new states.

The House of Representatives has 435 representatives. The number from each state is based on the population in the state. Representatives are elected every 2 years by voters in a district in state and may be re-elected. Representatives propose ways to raise money; elect a President if no candidate has a majority of electoral votes; and accuse government officials of crimes in office (impeachment).

The Senate is composed of 100 Senators, 2 from each state. They are elected for 6 years and may be re-elected. The presiding officer is the Vice President of the United States. Senators approve treaties; elect a Vice President if no candidate receives a majority of electoral votes; hold trial of government officials accused of crimes by the House of Representatives; and confirm or refuse to confirm officials appointed by the President.

How does Congress work? A bill (proposed law) must be approved by both the Senate and the House and signed by the President before it becomes a law. If the President disapproves, the Senate and the House each by 2/3 vote may over-ride this veto.

Each of the two chambers divides its work into committees. There are 16 regular or standing committees in the Senate and 21 in the House. These committees meet to make new laws or to change old laws. Committee hearings are held in Washington, D.C. and in other parts of the United States. A committee then reports its recommendations to its chamber of Congress. If approved, the same process must take place in the other chamber of Congress.

Many changes are often made before a bill becomes a law. The money necessary to pay for programs and services is appropriated in the same way a law is enacted.

Senators and Representatives usually belong to one of the two major political parties, Republican or Democratic. In each chamber, the party with the most members selects the leaders: the Speaker of the House, the President protempore of the Senate and the heads of committees.[2]

The Executive Branch

The executive branch is made up of the President, Vice President and Cabinet (advisors) and enforces the law.

The President must be at least 35 years old and must be born a citizen of the United States. He/she must have lived at least 14 years in the United States; the President is elected every four years (and may be re-elected only once) to preserve, protect and defend the Constitution and to administer the laws made by Congress.

The President conducts relations with foreign governments; commands the Army, Navy and Air Force and is responsible for the security and defense of the United States; suggests legislation to Congress, including a budget; reports to Congress and may call special sessions of Congress (but may not dismiss Congress); approves or vetoes laws proposed by Congress; pardons a person convicted under a federal law or orders a delay in a punishment; appoints personal assistants, counselors, advisors, and commissions who report directly to him/her and are responsible only to the President; and issues executive orders (which do not need the approval of Congress) in matters of administration.

With Senate approval, the President makes treaties with other countries and international groups; appoints ambassadors, federal judges, military officers, heads of executive departments (the Cabinet) and other high officials, and the mayor and city council of the District of Columbia.

The Vice President must have the same qualifications as the President and is elected at the same time and with the President. The Vice President is the presiding officer (President) of the Senate but votes only if the Senators are equally divided. S/He assists the President in whatever way the President asks. If the President dies or cannot serve, the Vice President becomes President for the remainder of the terms of office.

The President's Cabinet are chief officials of the executive departments (in many other countries these would be ministries) and are called Secretaries, except the Secretary of Justice who is the Attorney General. They are appointed by the President with approval of the Senate, they may not hold any elected office, such as Senator or Governor. By custom, they are usually of the same political party as the President and serve as long as the President desires.

They do not act as a group but advise the President and supervise the approximately 3 million employees of the federal government departments. Listed in the order of when they were established, the executive departments are: State (foreign affairs), Treasury, Defense, Justice, Interior, Agriculture, Commerce, Labor, Health Education and Welfare, Housing and Urban Development, and Transportation.[2]

The Judicial Branch

The judicial branch is made up of the courts system, which interprets the laws. These include: the Supreme Court and two other groups of federal courts; the U.S. District Courts and the U.S. Circuit Courts of Appeals. There are in the federal courts approximately 500 judges, appointed for life by the President with approval of the Senate.

The President and Vice President are not elected by popular vote but by electoral votes. Under this somewhat cumbersome and archaic system, when a citizen casts his/her vote for a presidential candidate, s/he really chooses an elector. These electors are expected to vote for the candidate who wins the most votes (but it is not mandatory that they do so). The candidate who wins the most votes in each state receives all the electoral votes of that state, the same number as the number of U.S. Senators and Representatives from that state. To win, a candidate must receive 270 electoral votes of the total 538, rather than the largest number of votes of all who voted.

To vote, a citizen must be at least 18 years old, conform to state laws and be a bona-fide resident of a village, town, city or county.

S/he must register in person (or by mail in some states) with election officials of local government; go to a polling place on election day and mark (in private by hand or by machine) the paper on which a voter votes. In many states, if a voter will be away at the time of the election, voting may be by absentee ballot. There is no legal obligation to vote.[2]

The Bill of Rights and Constitutional Amendments

One of the most significant parts of the Constitution is the Bill of Rights which is comprised of the first 10 Amendments to the Constitution. These guarantee certain rights to all American citizens. The first amendment assures the freedom of religion, speech, the press and the right of peaceful assembly.

The 4th, 5th, 6th and 8th Amendments protect anyone suspected or accused of a crime. They protect citizens from search and seizure by the police and dictate that evidence gained by unlawful search cannot be used in court. The 5th Amendment states that no person has to give evidence against themselves and that no one will be deprived of "life, liberty or property without due process of law."

The 6th amendment assures a public trial by an impartial jury; a person is presumed innocent until proven guilty. The 8th prohibits excessive bail or fines and cruel and unusual punishments.

The Constitution is now almost 200 years old. In the intervening years since its inception, only 16 new amendments have been added.

It has seen the country through numerous wars and crises; through great geographical expansion and population growth; through the influx of a variety of immigrant groups and a change from a rural to industrialized society. Still the political system outlined in it has shown that a government "of the

people, by the people, and for the people" can work for the general welfare of all its citizens.

Topics for Exploration

1 From a library, or with the help of your family, find copies of the basic constitution or laws governing the U.S.A. (the Constitution and the Bill of Rights). Read and try to understand them, eliciting help as needed.

- What citizen rights and responsibilities are covered by each?

- What examples of the above rights and responsibilities do you see in the everyday life of family and community?

2 To compare and contrast the governmental structure of your own country with that of the U.S., make charts showing the various elected officials and bodies (House, Senate, etc.), their major functions, terms of office, possibilities of re-election and any other points of interest to you.

3 How many political parties are there in your host community/state/country?

- What are their names?

- What does each stand for (what are the party platforms)?

- Which party (parties) seem(s) to dominate in your host community? Can you find out why?

- How are candidates for office selected to represent a party?

- How does this organization of issues and candidates compare with that of your own country?

4 Try to determine who seems to be most active/interested politically in your community--any particular individuals, professions, economic/social/ethnic/church groups, educational levels, men or women?

- Do the political candidates come primarily from any of these groups?

5 What are the mechanics of an election in the U.S.?

Try to go to the polls (voting place) with a member of your family on election day.

- What happens?

- How is a vote cast and counted?

- What measures are taken to assure privacy? To prevent fraudulent practices such as "ballot stuffing?"

- How and how soon are the election results reported?

- How are national election results tallied and reported?

- Who can vote?

- Of those who are eligible to vote, what percent actually do?

- Compare local, state and national statistics; particular years; particular issues, etc.

6 What is the age of majority in your country and how does it compare with that of the U.S.?

- What responsibilities and rights does it bring in each? (voting eligibility, military service, legal responsibility, driving privileges, permission to consume alcoholic beverages . . . etc.)
- How and at what government level is the age of majority determined?
- How do people of different socio economic, religious, ethnic and age groups seem to feel about these laws and their incumbent implications?

7 Investigate the Court System in your community. What are the various levels of crime and typical punishments for each?

- Is a defendant considered innocent or guilty until proven otherwise?
- What kinds of problems can be settled out of court and which almost always require a trial?
- What recourses does a defendant or plaintiff have if he/she is not satisfied with the outcome of a trial?

8 Compare and contrast military service between your own country and the U.S. Try to understand how/why each system works in its given context.

- What branches of military service exist? (Army, Navy, Air Force, etc.)
- Is service voluntary, obligatory or both?

9 As you have conducted this research, have you found people generally open, interested in talking about politics? Or closed and reluctant? Have particular groups seemed more or less so?

Footnotes

[1] Padover, Saul K. The Genius of America. McGraw Hill: New York, 1960, p. 63.

[2] Adapted from "Government of the U.S.A." Francis S. McClintock, ed. Washington, D.C.: Overseas Education Fund of the League of Women Voters, 1973 and The World Almanac, 1984.

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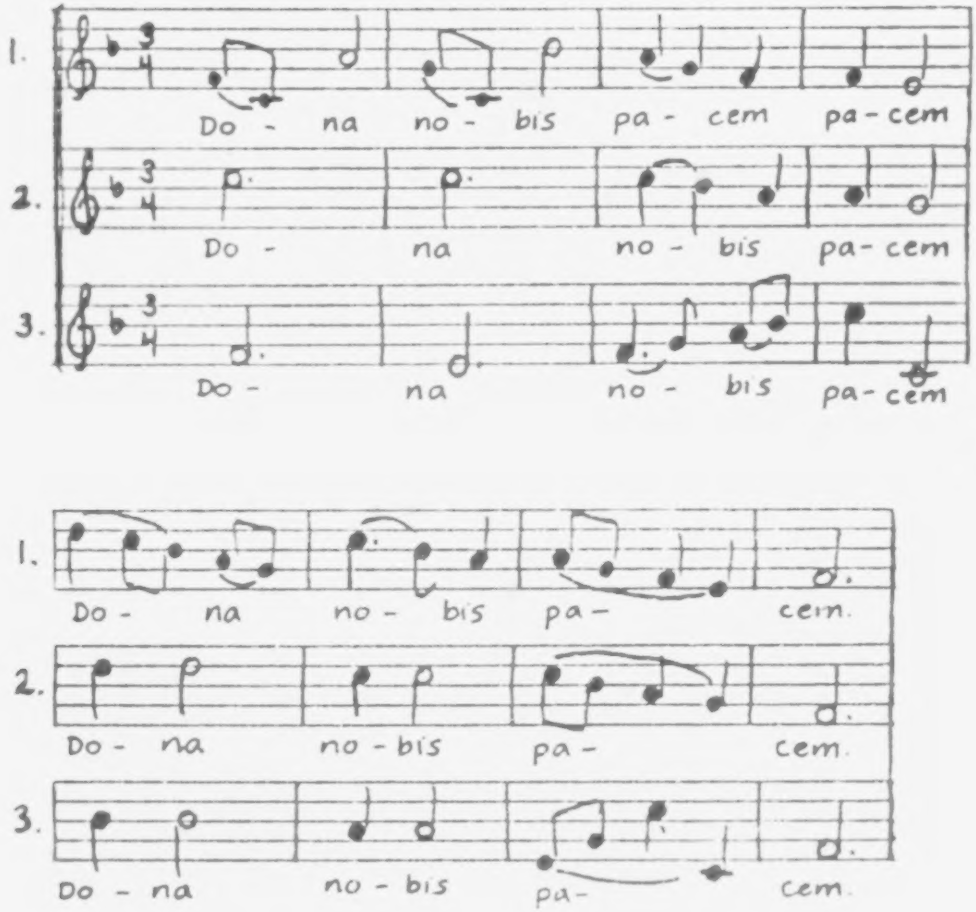
Dona Nobis Pacem

Dona Nobis Pacem is a canon that may date from the 16th century. The composer is unknown, and the words, in Latin, mean "Give us peace."

Herr Walter Gaupp, founder of the German Experiment in the mid-1930's, introduced the singing of Dona Nobis Pacem at the General International Meeting of The Experiment in Uberlingen, Germany, in 1950. Herr Gaupp has participated actively in the development of The Experiment, serving as group leader, Experiment parent, community representative, German National Director, President of the German National Committee, member of the International Interim Committee, and International Vice President. In 1960 he received the U.S. Experiment's Distinguished Service Citation; he has also been decorated by the German government for his Experiment service.


1. Do - na no - bis pa - cem pa - cem
2. Do - na no - bis pa - cem
3. Do - na no - bis pa - cem
1. Do - na no - bis pa - cem.
2. Do - na no - bis pa - cem.
3. Do - na no - bis pa - cem.

> "There is a flickering spark in us all which, if struck at just the right age... can light the rest of our lives, elevating our ideals, deepening our tolerance, and sharpening our appetite for knowledge about the rest of the world. Education and cultural exchanges, especially among our young, provide a perfect opportunity for this precious spark to grow, making us more sensitive and wiser international citizens throughout our careers."

President Reagan
May 24, 1982

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